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THE MISSIONARY HERALD

AUGUST, 1883

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THE MISSIONARY HERALD.

VOL. LXXIX. — AUGUST, 1883. — No. VIII.

SECRETARY ALDEN and Mr. Torrey, of the deputation from the Prudential Committee, have reached Boston, while Secretary Clark will remain in Europe for a brief season of rest, and is expected in Boston the latter part of August. Secretary Means, under the direction of physicians, has been constrained to suspend labor for a time, that he may secure needed rest.

TEN MONTHS.—The receipts into our treasury for the month of June are about \$4,000 in advance of those of the corresponding month of the previous year. The receipts for the ten months ending June 30 are about \$35,000 in advance of the corresponding months of the previous year. Of this amount a little over \$14,000 have been reported as “special donations” in addition to regular contributions. We have received so many urgent calls from the missions during the past few weeks for necessary additional sums for 1883, that we sorely need additional donations of not less than \$100,000, in order to meet these calls, and others which are sure to come. Everything indicates a summons forward to the churches of Christ in America in behalf of their work, which is growing rapidly in Spain and Bohemia, in Turkey, in China, and in Japan. May God give us grace heartily to respond to this Divine summons.

ATTENTION is called to the notice, on the cover of this number, from the Committee of Arrangements at Detroit, relative to the Annual Meeting of the Board, to be held in that city, beginning October 2d. The friends in Detroit are anticipating a good meeting, and they will do all they can to make it a success. We are permitted to say that, at the request of many persons who desire to provide for themselves during the meetings, the Committee at Detroit will make arrangements at hotels, and will aid in securing rooms for such as apply through them for entertainment in this form.

A SPECIAL OPPORTUNITY.—A new building must be immediately erected at Kioto, Japan, for the accommodation of the increasing number of students in the Theological Training-School. It will cost \$6,500. God is blessing the young men of this institution in a remarkable manner. There is need also just now of \$500 for the purchase of a few books for the use of these young preachers. Who will add to their contributions for the year special thank-offerings for these objects? A few spontaneous gifts of \$1,000 or \$500 each would be exceedingly refreshing during these hot months.

OUR readers will not fail to note the accounts of the religious awakening in Japan, given in the letters from that mission. The story is certainly remarkable. Since these letters have been in print, we have received further tidings from Japan, that the brethren are anticipating a mighty work of grace. The delegates from the Conference of Native Christians, held at Tokio, have returned to their fields of labor, and deep impressions have been produced by their reports. At Kioto, special prayer-meetings are held in all the churches. A delightful feature in all these meetings is that the time is generally occupied in prayer. Another interesting feature of the work is that it seems to be almost entirely under the direction of native Christians. The missionaries were engaged in their Annual Meeting, and in their General Conference, and so could not, for the time, participate in the special services which were held by the natives at the several stations. There is said to be a remarkable spirit of union among all Christians, both foreigners and natives. Let earnest prayers with our praises go up for Japan!

SEVENTEEN years ago, as the second Morning Star was about to be built, and the call was made upon the children for the necessary funds, more than fifty thousand copies of the "Story of the Morning Star" were called for. That "Story" written by Rev. Hiram Bingham, who for a time sailed as captain of the vessel, is as interesting to-day as when first written. In view of the renewed interest in the missionary work in Micronesia, there has been a call for information concerning the vessel and the Islands to which she goes. The "Story" has therefore been reissued, with a sequel, bringing the history down to the present time, making an attractive little book of 88 pages, in paper covers. It will be sold at 10 cents a copy, or five copies for 30 cents. Address, C. N. Chapin, 1 Somerset Street, Boston.

THE mission of the American Methodists in Bulgaria is experiencing great trouble from the political obstructionists. The order for the closing of the schools has been enforced at Loftcha, and all representations to the authorities have failed to secure a reversal of the order. Politically the outlook in Bulgaria is far from hopeful. Russian influence has overborne any independent action, and there is little freedom for evangelical missionaries. Still the missionaries are holding on, and it cannot be doubted that this reaction against religious liberty is but temporary. It is of the highest importance for the welfare of the nation, and for the right settlement of questions relative to religious liberty, that American missions in Bulgaria should be maintained in full force in this trying hour.

THE heir-apparent to the throne of Japan has just returned to his native land, after two years of study and travel in Great Britain, the Continent, and America. Though but twenty years of age, he is well spoken of as a student and a young man of intelligence. It is but a few years since princes of his rank in Japan knew nothing of foreign lands and very little of their own, having been permitted to look upon the outside world only through lattices which entirely hid them from the view of the people. This change in the training of a prince is but a sign of other changes which are taking place in Japan. There is at present a crisis in that nation the like of which the world has seldom seen.

THE English Church Missionary Society, in referring in its Annual Report to the efforts to secure, during the present year, "one half as much again," says that it is difficult, if not impossible, to trace the responses. In many cases the gifts have been increased. By an unknown number of persons the scheme has been strictly followed, yet in the grand total the income has not been increased anything like 50 per cent. It is an interesting question with the friends of the American Board, What will be the result of the call to double their contributions for the present year? A large number of our friends are known to have already fulfilled their pledges. Others doubtless will do so. It will be impossible to tell who has done so, as many of the gifts come through the usual channels, with no explanations. But He who ever stands over against the treasury will know, and it is his judgment which is of importance. Let each one see that he acts as in His sight.

FRIENDS in this country often ask for the name of some native youth in a mission field whom they can support. Aside from the fact that our beneficiaries are seldom known by name at the Mission Rooms, there are other difficulties which may be learned from the following response sent by a missionary to a request that he would select from a school under his charge a young Christian pupil who would eventually become a preacher. He objects to so doing, giving the following reasons: "(1) I do not know which of these boys may become preachers. (2) Though I hope some of them are Christians, yet the temptations of the old life are so many and we have had so many disappointments that all we can say is, we *hope* that some of them will become Christian preachers. (3) The influence upon the boy would not be good, to know that he was the recipient of all, or nearly all, his support. I should be very glad," he adds, "to have the money to help one or more boys, as may seem from time to time expedient, but I cannot think it wise to select any single person with the expectation that he is to be supported by friends in America so that he will feel aggrieved if I did not continue to give him the money."

AN English exchange reports concerning one who was asked to double his gift for missions that he replied, "I cannot; it is altogether out of the question." The difficulty did not arise from lack of means, but from the man's negligence in the past. He had given nothing. Under a new sense of what had been his duty, and what might have been his privilege, it was a sorrowful confession which he made, that he could not double his gift. A friend suggests that the way to double nothing is to put down two ciphers, with a two before them; thus, \$200.

ONE of our American Missionary Societies reports a deficit at the close of its financial year of \$3,000; and a religious paper suggests that the occasion of this deficit was the stormy Sundays of January and February. This is a sad illustration of the way in which many people give. The Lord's work, with them, is at the mercy of stormy Sundays, and if they do not go to church when the annual collection is taken, they never think of adding their contributions afterwards. How much attachment to the Lord's kingdom have those who leave the share they have in the work of advancing that kingdom to be determined by the state of the weather?

It is still true that foreign missionaries sometimes take their lives in their hands, when they go with the message of the Gospel. In Turkey the danger from violence seems greater than ever before. The assault upon Messrs. Knapp and Raynolds, of which a graphic account will be found among the letters from Eastern Turkey, was as savage as the escape of these missionaries from death was remarkable. It is reported that the Turkish authorities have promised General Wallace, the United States Minister, that the perpetrators of this outrage shall be punished.

RUSSIA has just paid \$10,000,000 for the coronation of her Czar. How much will Christians give for the crowning of their King, whose right it is to reign over all the earth?

WORD has reached us from Japan that the volume of the "Proceedings" of the General Conference at Osaka will not be issued until October, inasmuch as the material cannot be made ready before that time.

IN the paragraph in our last number referring to the church and school building at Umvoti, built as a memorial of the late Mrs. Lindley, she should have been spoken of as the daughter-in-law, and not the wife, of Rev. Dr. Daniel Lindley.

THE Woman's Foreign Missionary Society of the Methodist Church has issued an excellent wall-map of China, Japan, and India, which is for sale at No. 38 Bromfield Street, Boston, for \$2.00. We like it all the better because it is in the same style, though on a smaller scale, as the outline-maps of mission fields issued by our own Board.

ONE of our missionaries in Japan has secured the translation of Professor Fisher's article on "The Christian Religion," published originally in *The North American Review*, and it is to be issued by a native Japanese Publishing Society. A Japanese scholar, not a Christian, into whose hands the translation was placed for correction, expressed himself as greatly pleased with it, and said it was the best defence of Christianity that had appeared in Japan.

CLOTHED AND IN RIGHT MIND.—An English Methodist missionary laboring in Africa reports that on going to the coast recently he was saluted by a trader with the remark: "There must have been a lot of heathen people joining your church lately." "Yes, it is so," he was answered; "but how did you come to know it?" "O, because there have been a lot of heathen people here buying dresses, shawls, etc." This is another illustration of the way in which the spread of Christianity promotes commerce.

THE English Baptist Missionary Society, while straitened for funds, is literally burdened by the applications of young men who desire to be sent as missionaries. A large number of applicants have been received conditionally, to be sent out only in case an increase of contributions shall warrant. One of the young men writes: "For years I have been preparing myself for this most blessed enterprise. It has been my one aim night and day, my one longing desire. Can it be, with the world wide open, that the churches at home will decline to furnish the means to send out those who are waiting, and longing, and panting to go?"

THE MISSIONARY CONFERENCE AT CONSTANTINOPLE.

MEMORANDA OF THE RECENT CONFERENCE AT CONSTANTINOPLE OF MISSIONARIES OF THE AMERICAN BOARD WITH A DEPUTATION FROM THE PRUDENTIAL COMMITTEE, SECRETARIES CLARK AND ALDEN, AND MR. ELBRIDGE TORREY, A MEMBER OF THAT COMMITTEE.

The meeting was organized at the Bible House, May 15, at 1.30 P. M. Rev. W. A. Farnsworth, D. D., was elected Moderator, and Rev. I. F. Pettibone, Scribe. The following missionaries were present from the Western Turkey Mission : Mr. and Mrs. Baldwin and Mrs. Newell, of Broosa ; Dr. Farnsworth, Mr. Bartlett, Mr. and Mrs. Fowle, of Cesarea ; Dr. and Mrs. Wood, Dr. and Mrs. E. E. Bliss, Mr. Pettibone, Mr. and Mrs. Greene, Mr. and Mrs. Dwight, Mr. and Mrs. Brooks, Mr. and Mrs. Peet, of Constantinople ; also Mrs. Kate P. Williams, the Misses Patrick, Williams, Hamlin, Dodd, and Lawrence, — teachers in the Constantinople Home ; also Mrs. Schneider, Miss Lord, Miss Gleason, and Miss McCallum ; Dr. and Mrs. Herrick, Mr. Tracy and Miss Washburn, of Marsovan ; Mr. and Mrs. Pierce, of Nicomedia ; Mr. Perry and Miss Closson, of Sivas ; Mr. Bowen and Miss Page, of Smyrna ; Mr. and Mrs. Crawford and Miss Cull, of Manisa. From the European Turkey Mission : Dr. and Mrs. Riggs, Dr. and Mrs. Byington, Mr. Marsh, Mr. Locke, Mr. Baird, Miss Spooner. From the Eastern Turkey Mission : Dr. H. N. Barnum, Mr. Robert Chambers, Mr. and Mrs. Andrus, Mr. and Mrs. H. S. Barnum, Mrs. Knapp, Dr. Parmelee, and Miss Brooks. From Central Turkey Mission : Mr. and Mrs. Sanders and Mr. and Mrs. Marden. There were also present as corresponding members, President Washburn, with Professors Long, Millengen, and Grosvenor, of Robert College, Dr. Alexander Thompson, agent for the British and Foreign Bible Society, Dr. I. G. Bliss, agent of the American Bible Society, Rev. E. M. Bliss, Rev. B. Labaree, Jr., of the Presbyterian Mission to Persia ; also President A. L. Chapin, D. D., and Professor C. M. Mead, D. D., of the deputation from the Special Committee appointed at Portland. There were also present representatives from the native pastorate and from the native churches. Among these may be mentioned Pastors Simon Entijian, of Pera, Avedis Asadoorian, of Langa, Kevork Kazanjian, of Aleppo, Simon Terzian, of Marash, Mardiros Shimavonian, of Harpoot. There were also present at some of the sessions Messrs. Hohannes Minasian, Dr. Matteosian, and Professor Hagopos Jijian and several others, representatives of the work among the Armenians, or the Greeks, or Bulgarians, in connection with our missions. They constituted a large and most interesting assembly. There were also present in connection with services of public worship, the United States Minister with his wife, General and Mrs. Wallace.

Among the topics which occupied special attention were the following : —

I. The relation of estimates of necessary expenditures by the missions to appropriations by the Prudential Committee.

II. The question of supplementary, special, or contingent estimates, to be met by special or contingent appropriations.

III. The best methods of co-operation between missionaries and native pastors and churches.

IV. The great educational work committed to our trust.

V. To what extent shall the amount of native contributions be made a basis for estimates?

VI. New enterprises — shall they be encouraged by the promise of pecuniary aid?

VII. The place which should be occupied by literary work and the press as missionary agencies.

VIII. Have we reason to expect that the Board can safely withdraw from its missionary operations in Turkey at an early day, and throw responsibility for further progress in evangelization upon the native churches?

The following are some of the resolutions that were adopted upon these topics :

1. That we express our sincere thanks to the deputation of the Prudential Committee for the very kind and clear statements of the financial problems of the Board, and that we request the Prudential Committee to fix a maximum of appropriations, which we will accept most cheerfully as the basis of our estimates, and pledge ourselves not to exceed it in our demands on the churches.

2. That we also thank them for indicating their willingness to accept contingent and special estimates, and we pledge ourselves to keep such appeals at the minimum.

3. That estimates of every station should be made with reference to two considerations: (a) The amount contributed by the people, regarded in the light of their ability to give. (b) The condition of the field, it being understood that in proportion to the advancement and prosperity of the work a smaller amount of aid is to be expected from the Board.

4. While the past progress of the missionary work among the Armenians of Turkey and the present condition of that work warrant the hope that the process of withdrawal on the part of foreign missionaries may begin at no distant day, yet the weakness and inexperience of the churches, the great and increasing poverty of very many of those who *must* furnish the native resources for the carrying on of that work, prevents any sudden and rapid withdrawal, and points rather to the continuance of the amount of aid now rendered to the native agency, it being understood that the amount be diminished as the ability of the native churches increases. (An able and interesting paper upon this topic was presented by Dr. E. F. Bliss.)

5. That efforts be made to concentrate missionary labor upon the more hopeful localities with the design of diminishing as rapidly as possible the amount of foreign funds used, care being taken to avoid serious injury to the work by too great haste in those efforts.

After a full discussion upon the best method of co-operation between missionaries and the native churches, the following resolutions were adopted : —

The Conference now in session at Constantinople, composed of delegates from all the missions and stations of the A. B. C. F. M. in the Turkish Empire, a deputation from the Prudential Committee being present, having had under consideration the question of co-operation between the Native Evangelical Churches and the Missionaries of the Board, the principles that should govern that co-operation, and the methods by which it may be best secured, adopt the following minute as expressive of the results of its deliberations.

The statements made by the missionaries present from the several stations give gratifying evidence of the attention given to this matter, of the earnest efforts made to secure the desired co-operation, and the encouraging success of these efforts.

The methods adopted are not uniform, being made as they are without previous agree-

ment upon a system and under widely different circumstances,— such as the present state of the work, the facilities of intercommunication, and the methods previously in use in the different fields. Thus it happens that, in some stations, evangelistic societies, managed by the native brethren themselves, receive counsel and pecuniary aid from the missionaries, the responsibility for the disbursement of these funds resting sometimes upon the society or its committee alone, and sometimes being shared with the missionaries. In some cases such societies have a distinct field which they manage without any pecuniary aid. In other stations, the plan has been adopted of mixed committees of natives and missionaries, to which are intrusted the consideration and decision of all questions affecting the prosecution of the Evangelical work in its various departments. In other cases, the plan has been adopted of co-operation between the missionaries and the local church or community in the work in its immediate vicinity. It is therefore resolved,

1. That we continue to recognize the Evangelical Churches of Turkey as the chief agency for its evangelization, and ourselves as their helpers and co-workers in the Gospel, and especially that we accord to the preachers and the pastors of these churches all fraternal honor and affection.

2. That gratefully recognizing all that the Evangelical Churches and Committees in Turkey have accomplished in the prosecution of evangelistic work, we reaffirm the principle for many years recognized by the missionaries, by which the right of control in church matters is left to the Churches and the Unions, and we will aid, in every way in our power, the fellowship of all the churches among themselves, and in Christian work, recognizing the fact that the Evangelical Churches of Turkey have all the rights and sustain all the responsibilities belonging to Evangelical Churches in other lands.

3. That we approve of leaving to the churches and Evangelical Associations and Unions the entire care of evangelistic work in those cases where native contributions approximate one half of the expense of the work undertaken.

4. That in all our work, evangelistic, educational, or literary, the same weight is to be given to native opinion as to missionary opinion, and that the work be prosecuted so as to secure, as far as possible, the concurrence of churches or brethren directly concerned and competent to judge in the premises; and we recommend that, as soon as possible, the stations give to brethren whose relations to the work render it suitable an equal responsibility and voice with themselves, as is now done in some cases in school boards, in literary works, etc.

5. That we desire to associate with ourselves qualified and representative men in such positions as instructors in Seminaries, and editors, just as fast as suitable men can be found.

6. That we desire to pass our whole work for the Christian races, especially for Armenians, wholly into native hands, as fast as possible, so that we ourselves may pass on to other races, but that we shall cheerfully recommend to the Board that grants-in-aid of churches and schools be continued as needed by them.

7. That while we unite in the utterance of these principles, we leave the practical carrying of them out to the several missions and stations, without any attempt or desire to secure absolute uniformity of method, and without formulating a set of rules.

8. Inasmuch as the practical application of these principles may require some modification of the rules of the Board, we respectfully request the Prudential Committee to take this whole subject into consideration, for such action as they may deem necessary.

Upon the educational interests intrusted to the Board, the following minute was adopted:—

Whereas we heartily sympathize with the desire for education manifested by the Evangelical Communities of Turkey, regarding it as a legitimate fruit of the Gospel,—

and, whereas the existence and prosperity of such Christian schools as will meet this desire and thus keep our youth from being driven to schools which oppose, or, at least, ignore vital Christianity, is highly important for the development of evangelical work. Therefore resolved,

1. That we regard, as in the highest degree desirable, such a system of graded schools as shall provide reasonable facilities for instruction at important centres, and that, while our aims should be to make these schools without expense to the Board, we would approve of grants-in-aid toward their establishment and maintenance.

2. That none should be received as beneficiaries to be supported by the funds of the Board save approved candidates for evangelistic and educational work, and that, save in exceptional cases, such support should be rendered to young men only when they are well advanced in their course of study.

3. That the alarming lack of laborers for the wide and opening fields emphasizes our duty to pray the Lord of the harvest to send forth laborers, and our duty to seek in concert with pastors and churches to call fitting men into the work, and remove all obstacles to their entering it.

In relation to the important place occupied by the press as a missionary agency, an interesting paper was presented by Rev. Mr. Dwight, and the following preamble and resolutions were adopted:—

In view of the signs of intellectual awakening now visible among the people of the Turkish Empire; of the importance of forestalling the infidel and immoral works beginning to be issued from the native press, and of continuing to hold for Christianity a leadership of the thought of the reading public; in view of the advantages already observed to inure from the use of the press as a means of evangelization; remembering also that the publications of the Board at Constantinople are issued in four different languages or dialects, and are sold at rates to bring in a considerable return to the treasury, and even a profit in cases where the main object of their issue will not be defeated by a higher price; *Resolved*,

1. That the publication of Christian books, tracts, and periodicals, is a branch of the work which native enterprise cannot be expected to assume for many years to come, but which has most intimate connection with the evangelization of Turkey, and should not in our opinion be restricted or neglected by the American Board.

2. That in our opinion the employment in publication work of six out of the fifty-four missionaries now laboring in Turkey, should not be considered as an excessive proportion to devote to this end, it being probable that with the development of work among Greek-speaking Greeks an enlargement of this force may be required.

3. That it is desirable that those engaged in the work of the press should study closely those peculiar features of the three principal religious systems of the Empire, which may seem to be obstacles with the adherents of these religions to the acceptance of a pure Christianity, and should pay large attention to the issue of tracts in the various languages in a winning form, and, as opportunity may offer, to the publication in Turkish of such works as may seem adapted to gain the confidence and inform the hearts of Moslem readers.

4. That native writers of special fitness should be brought as rapidly as possible into responsible connection with the editorial and other work of publication in the different languages.

During the sessions of the Conference there was held an interesting sacramental service, at which Drs. Chapin and Clark presided, and in connection with this service two of the children of the missionaries, grandchildren of Dr. H. G. O. Dwight, were received on confession of their faith to the church of Christ. The closing meeting, held Monday afternoon, May 28, was one of rare interest.

Appropriate addresses were made by Drs. Riggs, Chapin, and E. E. Bliss, Rev. H. S. Barnum, the three members of the deputation, and others. It was one of those hours in the "upper room" which will long be remembered. The meetings were characterized by a remarkable devotional tone, and by the continuous recognition of and dependence upon the Divine Spirit. Conclusions were reached with hearty unanimity, and the results as related to the fellowship of the missionaries and of the churches at home, as well as related to hearty co-operation between the native churches and the missionaries, must be very happy. It was evident that these results were due, instrumentally, largely to the fervent prayers which preceded and accompanied these meetings, both from friends in America and the missionaries in Turkey. Such continued prayers are still asked most earnestly, that this great missionary work in the future may be more vigorously prosecuted than it has ever been in the years that are past.

It is evident that the imperative call for more generous contributions to the treasury of the Board is emphasized by the records of this missionary conference, as well as by the report of the secretaries of their visit to Spain and Bohemia, and by letters which are coming from other missions, especially Japan. These topics without doubt will enter largely into the deliberations of the approaching Annual Meeting at Detroit. The special prayer of all the friends of missions is requested for the wisdom and grace which are needed in anticipation of that meeting. It may be added that the entire expense of this Deputation, sent by the Prudential Committee, has been met without drawing from the treasury of the Board.

COREA — THE HERMIT NATION.*

EVERY mail coming from Japan of late has brought reports of the deep interest felt, both by natives and foreigners, in the recent opening of Corea. The channel between the "Sunrise Kingdom" and the "Hermit Nation" is very narrow, and many Coreans are now to be seen in the cities of Japan. Commerce is looking towards the land which has just come into treaty relations with the Western World, and Christians should be, and are, considering what may be done to evangelize its people.

Mr. Griffis' handsome volume, the title of which is given below, comes opportunely and it will be read with deep interest. The author with rare industry and tact has done for Corea what he did years ago for Japan, and has given us the ancient, mediæval, and modern history of the nation, with full accounts of the social life and customs of the people. The chapter on the religion of the Coreans, together with the account of the introduction of Christianity, more than a century ago, and the stories of the heroic fidelity of the converts under the fiercest persecution, are of special interest to us. Though Buddhism is largely professed, the Confucianism of China has the strongest hold upon the popular faith. The worship of ancestors is universal, and sacrifices are offered to heaven and earth.

* *Corea — The Hermit Nation.* By William Elliot Griffis, author of *The Mikado's Empire*. New York: Charles Scribner's Sons. 1882. pp 462.

The forms of superstition which are prevalent in China, such as *fung-shuy* and the *earth-dragon* and *wind-and-water*, are also found throughout Corea.

It is an interesting fact that the first seeds of Christian truth which germinated in Corea, though passing through the channel of the Church of Rome, were



A COREAN MAGISTRATE AND SERVANT.

carried not by priests but by the printed page. A Corean named "Stonewall," who seems to have resembled Cornelius the centurion, found in some Chinese tracts on the Christian religion, published by the Roman Catholic Missionaries at Peking,

something far better than the superstitions of his native land. There was little that was peculiar to Romanism in the teachings of these tracts, and probably Stonewall and those who became his associates had as much of the true light of the Gospel during the years which passed before the priests arrived with their crucifixes and pictures, as they had afterwards. Converts to the new faith increased, though opposition was speedily developed. The first martyrs fell in 1791, the year the first missionary from a foreign land attempted to cross the border. It will be difficult to find anywhere records of greater constancy and devotion to the faith than appear in the history of Corea for the next fifty years. The story is graphically told by Mr. Griffis.

It is sad to think that the occasion for the persecutions which followed the Christians everywhere was the false claim of the Roman Pontiff to temporal power. In Corea, as in Japan, the idea of a foreign ruler was inseparably connected with Christianity. The Coreans have yet to be disabused of the idea, the falsity of which Japan has but recently learned, that the reception of the Gospel of Christ involves the enthronement of a temporal sovereign from another land.

Already a call has been made for Protestant missionaries for Corea, and the native Christians of Japan may well look in that direction for their field of foreign missionary labor. The torch which has lighted so many fires in the land of the Rising Sun should be speedily passed along to the regions beyond.

THE REV. JOHN RENDALL, OF MADURA.*

[Tidings were received by cablegram, from Madura, June 19, of the death of the Rev. John Rendall. It has been known that he was suffering from a disease which would probably require surgical treatment, and fears were entertained by his associates as to the result. It seems that these fears were well founded. Rev. James Herrick, of the same mission, who sailed for India with Mr. Rendall in 1845, and who, prior to his recent return to this country, spent a few days with Mr. Rendall at Madura, has sent the following tribute to the memory of his associate and friend.]

Mr. Rendall had by nature a large and strong frame. He also had by nature a large heart and a vigorous intellect. These gifts, renewed by the Spirit of God and consecrated to Christ, fitted him in an unusual degree for usefulness in His service. His earnest love for the Saviour of sinners led him to love those whom He came to save, of whatever race or condition in life. Having completed his studies under the tuition of Dr. Nelson, author of "The Cause and Cure of Infidelity," he gave himself to the foreign missionary work; and, until he died, thirty-seven and a half years from the time he embarked for India, was a faithful and highly useful missionary. He revered the Word of God, and loved the doctrines it contains, as held and taught by men believed to have been best qualified to teach them. His belief in these doctrines was unwavering, and he was well fitted to expound them to others.

Mr. Rendall's love for the natives, shown by a readiness to deny himself in their behalf, his excellent advice to them when in trouble, led them in great numbers, heathen as well as Christians, to trust and love him. They will feel,

* John Rendall, born at Halifax, Nova Scotia, January 21, 1821; lived in Utica, N. Y., studying at Quincy, Ill.; ordained at Boxborough, Mass., October 15, 1845, and sailed for India the same year. He married Jane Ballard, of Quincy, Ill., August 18, 1845. She died at sea, October 4, 1867.

and well they may, that not only a dear friend, but a father, has been taken from them. The brotherly love and absence of self-interest, always apparent in him, together with the rare ability shown by him in the discharge of difficult duties, caused his associates to love him in return, to honor him, and to depend upon him with peculiar confidence. For more than twenty-five years he was called to fill the offices of secretary and treasurer, imposing, in a large mission, duties of great responsibility, and demanding much careful labor. His readiness to "use hospitality," which, from his place of residence he was frequently called to do, endeared him to many Christians not belonging to his own mission nor from his own country. One who sailed with him on his first voyage to India, and was for twelve or fifteen years his associate on missionary ground, has written of him since hearing of his death, "I never knew a man whose character seemed to me so strong, pure, and good, as his." His standing as a clergyman, and a man called to the frequent discharge of duties demanding peculiar qualifications, led officers of government, and other gentlemen with whom he came in contact, to regard him with great respect.

The Madura Mission, and with it the cause of missions in general, has suffered a severe loss in the death of this beloved missionary. Let the people of God earnestly pray that the loss may be counterbalanced by a more signal blessing upon the work of his servants who remain in the field, and that others may be prepared and sent forth to fill the places of those who fall.

IN MEMORIAM.—MRS. PETER J. GULICK

BY REV. LUTHER H. GULICK, M. D., OF CHINA.

MRS. FANNY THOMAS GULICK, who died in Kobe, Japan, on the 24th of May, 1883, was born, April 16, 1798, in Lebanon, Conn., on Goshen Hill, where her only surviving brother still resides. In the year 1825, Miss Thomas put herself under the preaching of Mr. Finney, at Utica, N. Y., and was converted, though not with several attendant circumstances narrated in Mr. Finney's Autobiography, there having evidently been some confusion in his remembrance of the events. Having been united in marriage with the Rev. Peter J. Gulick a few weeks before, they sailed from Boston in November, 1827, for the Sandwich Islands, with the fourth company of missionaries to that group.

Little more can be done in this brief notice than to allude to her long missionary life, during which she brought up a family of seven sons and one daughter, six of whom are to-day in foreign missionary service, all of whom bear her an affectionate remembrance beyond the power of words to express. Having been engaged in Sabbath-schools in New York City, among the very earliest of those efforts in this country, she took to her remote field among the barbarous islanders many of the methods then so novel. She accomplished much indirect missionary work. Her deft fingers early taught the native women, then in their first struggles toward civilization, the mysteries of sewing, and of making simple apparel for themselves and their families. She was the first to instruct them in plaiting the straw-like covering of the sugar-cane blossom into materials for hats and

bonnets — an industry which soon became an important one. The burden of enfeebled health which she bore for more than half a century never clouded her views of the joys and glories of the Christian life, or dampened her zeal for the conversion of the world to Christ.

Nine years ago, their active labors having closed, Mr. and Mrs. Gulick removed from the Sandwich Islands to Japan, to spend their remaining days with their missionary children in Kobe. They touched at San Francisco on their way to Japan, but did not visit the home of their youth in the Eastern States, which they had left in 1827, and which they never revisited. Mr. Gulick was taken from earth a few weeks after celebrating their missionary semi-centennial. Mrs. Gulick remained for nearly five years more, waiting her summons with many ardent longings.

She had been very feeble for several preceding months, and during April, having completed her eighty-fifth year, her physical powers failed rapidly, though her mental faculties remained unclouded to the last. She arranged all her business, delivered all her messages to her family and to the native Christians of Japan, and felt, as she said, that she was "almost home." Early in the morning of May 24, she breathed laboriously, and asked to be propped up with pillows till she sat straight up in bed; but still she wished to be lifted "higher, higher," — higher than earthly hands could lift her. Her Saviour heard the wish, and came and took her, without a struggle or a gasp, up to himself.

A COREAN CONVERT.

BY REV. H. LOOMIS, AGENT FOR THE AMERICAN BIBLE SOCIETY, YOKOHAMA, JAPAN.

I HAVE seen many remarkable events in the history of missions here, but I know of nothing which surpasses in interest the following facts.

Three years ago an Embassy from Corea visited Japan. During their stay in this country three of the number called upon Mr. Tsude to obtain information concerning agriculture and political economy. Mr. Tsude was a Christian and told them about Christianity. They were pleased to hear that the teachings of Christ were not bad, as they had supposed, for they had given their oath that they would not take back the Scriptures to Corea. But on their return they told a nobleman named "Isuchan" (in Japanese, Rijutei,) what they had heard and seen.

This nobleman was a personal friend of the King of Corea, and during the revolt in July last saved the life of the Queen, and kept her concealed in the interior until the overthrow of the usurper Tai-un-kun. The King was much pleased with the conduct of Rijutei and offered him any reward that he might choose; Rijutei declined the proffered honors, and asked instead that he might go to Japan and study the progress and civilization of that country. This request was granted and he reached here about ten months ago. He at once found Mr. Tsude, and began the study of the Scriptures. As a Chinese scholar he was equal to the best in Japan, and thus the Word of God was open to him at once. By the use of Chinese characters he could also converse with the educated Japanese.

Not long after this he had a very remarkable dream, in which two men appeared bearing between them a basket of books. He asked what these books were, and was told they were the most valuable of all books for Corea. He then said: "What are they called?" The reply was: "These are Bibles." This singular dream seemed to him a revelation from heaven, and he prosecuted his studies with greater diligence and zeal. He soon became an earnest Christian, and was baptized, on the 28th of April, by Rev. Mr. Yasukawa, a pastor of one of the Presbyterian Churches in Tokio.

Although he has been in this country but a short time, he speaks the language quite fluently, and has preached on two occasions with great acceptance. His deep piety and great earnestness impress all who have heard him. When one of his Corean friends asked him what it was in the Bible which interested him so much, he replied: "It is all interesting." His friend then added: "Can you tell me what it is that makes you so full of joy? You were never so before." "I cannot describe this peace," said he, "as it is only known to those who believe."

For a Corean to become a Christian is at the peril of his life. Only eighteen years ago an uncle of Rijutei's was put to death in the most cruel manner because he became a Catholic, and all his property was confiscated. He says if he should return now his life would be in danger every hour. He has given up the study of everything else but the Word of God. He is also teaching his countrymen, and says that many of them already accept the truth of Christianity. A friend of his, who is the teacher of Corean language in the Tokio University, has already applied for baptism, and is willing to die, if need be, for the name of Christ.

Rijutei is now engaged in preparing a Chino-Corean version of the Scriptures. He has completed the Gospels and the Book of Acts and is now at work upon the Epistle to the Romans. When the work is completed, he proposes to translate the whole into the Corean language. The American Bible Society is assisting him in the work and, it is expected, will publish his version at once.

An officer of the Japanese government recently called upon him and stated that an official newspaper was about to be started in Tokio, and they wished to secure his service to edit the Corean department. He replied: "I am otherwise employed, and cannot do as you wish." The officer then insisted that he should give the matter further consideration, as it would be greatly to his and their advantage. He then said, very positively: "I am engaged in more important work, and no inducement that you can offer is sufficient to turn me away."

This man pleads most earnestly for *American* missionaries and teachers. He says now is the time to move; as the country opens, the Catholics will rush in and deceive the people by mere outward forms, which are of no real benefit. Great changes are going on, and the way will soon be open for the free spread of the Gospel.

Letters from the Missions.

Japan Mission.

A GENERAL REVIVAL.

IMMEDIATELY following the General Conference of Protestant missionaries at Japan, the Annual Meeting of the missionaries of the American Board was held at Kioto, May 4-12. The brethren report that the devotional spirit in the assemblies was very marked. The statistics from the nineteen churches showed an increase in membership of two hundred and twenty-one, which was a gain of twenty-five per cent. on the membership of a year ago. At the same time the Triennial Conference of the Japanese Christians was held at Tokio. The special revival influence at Tokio which had been enjoyed for some time previous, had prepared the way for this conference of native Christians, and on assembling, the presence of the Holy Spirit was most manifest.

Dr. Gordon has forwarded the following extracts from a letter of Mr. Neesima to the missionaries at Kioto, dated Tokio, May 11th:—

"I am anxious to write you a few lines telling how the Lord blessed us in our great fellowship meeting. We commenced it on Tuesday with a one-hour prayer-meeting. It was the most impressive service I ever attended in my life. A spirit of union was greatly manifested in that meeting. In the afternoon we had reports from the delegates. It was a most enjoyable part of the conference. I can assure you that the Lord blessed us far more than we asked for. On Wednesday we had a prayer-meeting from eight to nine A. M.; business meeting, nine to twelve A. M.; public meeting for speaking, in the afternoon. About seven hundred were present. Thursday's programme was just the same. I preached this morning at the communion service. There was an hour of prayer-meeting before the communion. Mr. Okuno served at the communion table. It was the richest part of the meeting. All the people burst into tears.

"For this afternoon, topics on personal faith, education of preachers, and self-support were brought out for discussion, but I found myself so exhausted I did not attend. There is a perfect union between the native brethren and the missionaries, and these two united parties are happily united in the Lord.

"May 12th. I will add a few more lines to my yesterday's note to you. I attended the union prayer-meeting last night. The house was completely filled for the largest prayer-meeting I ever attended in Japan. It commenced promptly at eight P. M., and closed at ten P. M. No vain and useless words were uttered either in remarks or prayers. Three or four persons stood up at once, and the leader of the meeting was obliged to ask others to wait until one finished. At the same time they seemed calm and serious. There was no undue excitement. The spirit of union was wonderfully manifested then. Numbers of our native brethren confessed that they have been very ungrateful toward the missionaries, and begged their pardon for it. A few missionary brethren made very impressive remarks, and seemed so glad and happy. Yesterday's plan was, if it should rain to-day, to have a regular jolly *shimbokukuwai* (social meeting), but some moved to change it to a thanksgiving and prayer-meeting, and the motion was carried by the claps of hands. The meeting for lectures on Monday was also changed to a regular preaching service. I can assure you that the Lord has given us far more than we asked for."

THE REVIVAL EXTENDING.

Of this conference at Tokio, and of the special religious interest in other places, Mr. Orramel H. Gulick writes from Kobe, May 29th:—

"The National Conference of native Japanese Christians was held in Tokio from the 8th to the 12th instant. It had been feared that the question of the unwelcome influence of foreign missionaries would be

a burning theme at this Tokio Conference, as the atmosphere had been charged with this element. Such, however, was not the case. The delegates from two different fields found themselves in the midst of a genuine revival. The differences between themselves and their foreign teachers were pronounced by themselves as healed, and the kindest expressions uttered regarding their friends from beyond the seas.

"It is reported of one church in Tokio that it had numbered twenty-five members, but as the result of the revival it now numbers one hundred.

"Thirty-six persons were added to the church at Annaka (Mr. Neesima's native town), on the 6th instant. This church now has Mr. Ebina, one of the best of our Kioto graduates, as its pastor, and is developing well under his labors.

"But we need not go so far a-field to find the clearest evidences of the Spirit's special presence in the land at this time. There has been for six months past a marked revival state in several of the Osaka churches, and now we have the blessing with us in the Kobe, Tamondori, and Hiogo churches.

"While the pastors of the Kobe and Tamondori churches were absent attending the Tokio Convention, they wrote to their people of the wonderful prayer-meetings that were holding in Tokio, in which professors of religion were reconverted, confessing their sins with tears and prayers, their hands and lips and hearts quickened in the service of the Master. They urged the people here to pray for a like blessing themselves. They responded at once and prayer-meetings of the best type have been held every evening for two weeks.

"These meetings have been strictly *prayer-meetings*. Heretofore it has often seemed as if our Japanese Christians knew not the worth of prayer-meetings. Every meeting was for the study of the Word, or for exhortation or oratory. Not so now. Every one of these evening meetings has been for prayer, and fully occupied, one petition succeeding another in quick succession, frequently two or three voices commencing at once on the closing 'Amen'

being pronounced; and so a succession of prayers, continuing until stopped by the call-bell of the leader. The burden of these petitions has been confession of sin, and intercession for others, with supplications for the influences of the Spirit. A few of these meetings have given expression to the deepest feeling that I have ever witnessed in a public meeting, but the utmost propriety has been preserved. These have been union meetings, our three companies uniting with the Christian followers of our English brethren, and holding the service alternately at the different places of worship. These halls have been filled with companies from one hundred to one hundred and fifty.

"It is said of one estimable young man who some time since joined the Kobe Church, that he is the most silent man possible. He has been known to spend a month in the same house and in the same service with another, without once speaking, except to reply to a question. Even *his* mouth has been opened and his soul poured forth in prayer for himself, his brethren, and the heathen world, in a very remarkable manner.

"This revival commenced some months ago among the foreign seamen at Yokohama Harbor, then spread to the native Japanese churches in Yokohama and Tokio, and at last has reached us. We are now to reap the seed-sowing of the past years."

THE REVIVAL AT OSAKA.

Mr. Curtis, of Osaka, reports (May 29) concerning the origin and progress of the awakening in that city:—

"The union meetings are still continued nightly with deep interest, a number of conversions have taken place, a good many new-comers are becoming interested, but the work so far has been mostly among the church members. It is a *revival* in the truest sense of the word. The meetings began spontaneously, without any attempt to get up an interest, but from a general desire to unite together in prayer for the Holy Spirit's presence and blessing. When they began, we missionaries were

very busy getting ready to attend our Annual Meeting; we were away on that account more than a week in Kioto, and it was nearly two weeks from their commencement before we were able to attend the meetings. Two of the pastors were also absent attending the Triennial Convention, in Tokio; another, Mr. Sawayama, is closely confined to the bedside of his sick wife, so that he has been able to attend only about once a week, when the turn came to assemble at his church. The meetings are held from eight to ten P. M.

"There has been almost no preaching, the exercises consisting of prayer and conference. There has been a wonderful change in the character of the prayers. The brevity, directness, and earnestness are very marked, and there are seldom any pauses. No sooner does one say 'Amen' than another has begun his petition. The leader has to announce previously, 'Now after three have led in prayer, we will sing a hymn,' etc.

"As I have said, missionaries and pastors have not been prominent in these meetings. I think the Lord is giving us an illustration of how abundantly able he is to do without what are so often regarded as the necessary and almost indispensable agencies for carrying on his work."

West Central African Mission.

KING KWIKWI ANGRY.

LETTERS have been received from Bailunda bringing dates down to April 27th. The missionaries are in good health, and busily at work upon the language. The rainy season is nearly over and has proved to be no serious matter, such as some of the missionaries had thought it might be. Mr. Fay writes that some of the wet, open winters in northern Ohio are worse than the wet season at Bailunda, and that though this is the heated period the thermometer has registered but 83.5 degrees.

For some time Messrs. Sanders and Fay have been contemplating explorations toward Dondo. Carriers had been engaged, but failed to come at the appointed day. Efforts to secure them at the village

proved vain. Finally the king sent a letter, the substance of which Dr. Nichols gives as follows:—

"I hear that you are going to Benguela, with two hundred carriers, after cloth. Now, I consider that you have already enough cloth for any ordinary purposes, therefore you shall send for no more until I return from my war. I suspect you of planning evil things. I hear, moreover, that you have rubber clothes that keep out all rain. I want them—so send them to me at once. I have given orders to bind all men whom you may hire to go on journeys, to carry letters, or to do any work, as it does not please me that my men shall work for you. If any one of you does not like this that I decree, let him come to me and give his reasons, explaining himself, and if you disregard anything that I order, do not say that I am a bad man if my people rob you, for such is our custom."

The missionaries hear that the king is in a bad temper because his people are not sufficiently enthusiastic for his war, but prefer to work for them. There is little apprehension felt on account of his threats.

Mr. Miller writes that his school is doing well. Concerning the scholars, Mr. Fay writes:—

"The boys have the ten commandments written down now and are learning them. Last Sabbath the second chapter of Matthew was read to them, and they seemed to understand quite well what was read. The next day, coming into the school-room to pack some things for our expected journey, I found them asking Brother Miller some pretty hard questions, and especially hard to answer in their language. They asked, 'Who is God's father?' When we told them that he always lived above (in the sky), they asked, 'Who lives with him? Does he keep slaves?' Then one bright little fellow asked, 'Who were our parents at first?' And when told about our first parents, he said, 'So we thought (or believed), but were not sure.' I told them then that it was because these first parents and we ourselves sinned, that Christ, of whom they had read the day before, came to earth and died.

Then they asked, if we were all from the same parents, 'Why were they black, and we white?' You will see from these questions that the boys who are in school are very bright little fellows."

THE SCENERY OF BAILUNDA.

The following account of the outlook from the station is from one of the missionary ladies:—

"Our new home is situated on an elevation, and from our east window you will have a view of a long stretch of country, upon which you can feast your eyes for days, and not tire. The land gradually slopes down to the brook, about a quarter of a mile away, and on the other side of the brook it rises more abruptly. A narrow strip covered with grass, and dotted here and there with white anthills which look in the distance like tombstones, has behind it a thick growth of underbrush and stunted trees, with a background of low mountains as far as the eye can reach. To the southeast, five miles or more away, is a ridge of high mountains which, from their perpetual blue appearance, we have named the Blue Ridge. The first one in the ridge is quite high and every morning is surrounded by low-lying clouds which look like huge snowdrifts, with the dark peak rising above them, so that it is hard to tell where the rocks leave off and the sky begins. It is very beautiful. Most of the thunder-showers come from this direction, and often we cannot see the mountains on account of the surrounding clouds and mists.

"From our west windows the King's Mountain is in full view. One day our husbands took us to visit the king's village, and we ascended the mountain. As we stood upon the summit viewing the country for miles around, I thought how Moses must have felt as he viewed the Promised Land; and I thought, Is not this Promised Land to us? The king, as you know, was away; the queen was sick with the small-pox,—so we were saved the annoyance of court etiquette. From the mountain we saw, here and there, clumps of trees, which indicate a village. Though there is a good

deal of timber, the villages are generally built out in the open country. There are numerous small streams or brooks, but no large rivers nearer than three miles. Here and there are flat stones where women and girls are hard at work in the hot sun, pounding corn. They are always accompanied by a number of pigs and dogs. You will see, occasionally, a field fenced off, with a storehouse in the centre. These fields are usually at some distance from villages and near a stream. There are no lakes near us. There is a great deal of underbrush, and all the leaves are a dark, waxy green, very rich and beautiful. We greatly enjoy the sunsets. Sometimes the King's Mountain looks as if the western half were washed with gold."

Mission to Spain.

PAMPLONA.—EVANGELIST IMPRISONED.

MR. WILLIAM H. GULICK sends from San Sebastian the following account of a neighboring city:—

"Pamplona, the capital of the ancient kingdom of Navarre, is only a five-hours' ride by rail from San Sebastian. It is one of the few cities in Spain that retains in perfect condition its ancient fortifications. In Pamplona there are ramparts, in some places in double and triple lines, faced with cut stone, and strengthened at intervals with towers, and protected with a deep moat. It is seldom without a garrison of less than three or four regiments. Every night all the drawbridges but two are raised and these are strongly guarded. It has a population of some 24,000 inhabitants, and is the centre of political, military, and clerical influence of a large and important district. Its many convents (some three or four of which have been appropriated to civic and military uses) and a cathedral attest its old time 'Levitical' character, as the Spaniards phrase it, and it is still a strong clerical centre.

"Not infrequently a niche is seen in the most conspicuous part of the front of a private house in which an image of the Virgin is placed, protected by a wire screen, and at the feet of which a lamp burns per-

petually. Immediately within the door of one of its many churches, within a glass case, is a ghastly wooden figure of Christ, around the neck of which is placed the loop of a cord which passes out through a hole in the frame of the door, the knotted end of which is arranged to receive the kisses of the faithful. I saw a young man kiss it fervently, while with his thumb he made upon his forehead, mouth, and breast the most passionate and complicated sign of the cross that I ever saw executed.

"Though in the centre of the Carlist territory, Pamplona has never lacked a certain liberal element. Immediately after the Carlist war, some six years ago, a young Christian Spaniard, a trader in grain, leaving his trade, settled in the city and opened an evangelical school, on the income of which he lived until the number of scholars was too much reduced by the threats and persecution to which they were subjected. He is now the worthy evangelist of the place, partly sustained by our mission.

"He tells how during the first year the singing of the children attracted a crowd in the street which, in turn, attracted the attention of the authorities who sent him word that he must stop the singing and everything that could be heard on the street. He replied that he could not promise to do that, but that he would try to have the children sing in a lower voice. That did not suffice, however. The crowd continued to fill the street under his windows. He was not surprised, therefore, one morning to receive the call of a policeman with the mayor's order that he should pay a fine of ten dollars or go to prison for ten days. He refused to pay the money, indeed he did not have it, but appealed to the Governor who happened to be a liberal. His Excellency exclaimed: 'I declare! what ignorant fools these fanatics are. Don't they know that what is permitted in Madrid and ever so many other places must be allowed here! I will make short work of this; but to avoid the fine you had better go to prison, and I will see to it that you are soon out.'

"The next morning two policemen came

to collect the fine, as they had no idea but that he would pay rather than go to prison. He would not pay, and told them to conduct him to the prison. They were good-hearted fellows and did not relish the job, and said that they would be ashamed to be seen marching him off, and they begged him to go alone. He insisted on their company, however. The jailer was in the same strait, and did anything but bless the mayor for engaging in such small business. He put the prisoner in his own room and treated him as if he were an honored guest. The next day the order for his release came from 'superior authority,' and that was the last of that sort of persecution. The social persecution, however, that is suffered in other places prevails here, and has told heavily on the work."

A SAINT IN PRISON.

Our readers will not have forgotten the accounts given by Rev. T. L. Gulick, in the *Herald* of last year, of the persecuted family at Unzue, near Pamplona. (See the numbers for April, page 142, July, page 264, and November, page 489.) Rev. W. H. Gulick gives further particulars in the case. All the insults, with stonings and imprisonments, have not availed to shake the faith of Dona Josefa or of her father and mother. It will be remembered that after destroying their garden, stealing their clothes, and burning their unthreshed wheat, the persecutors caused Dona Luisa, the mother of Josefa, to be arrested on the charge of stealing wood, when in fact she was picking up chips by the public road. On this charge she was condemned to two months' imprisonment and to pay the costs of court, probably about \$50. Mr. W. H. Gulick writes thus of a visit paid to this good woman during her imprisonment:—

"The evangelist of Pamplona accompanied me. The prison is a large, solidly built house, not unlike many others in the town of Tafalla, with the exception of its grated windows. Dona Luisa shares a small room with five other women, one of whom is undergoing trial for the supposed murder of a brother. The air was close

and offensive. The brick floor was bare and there was no furniture whatever—not even a bedstead, chair, or table. The poor woman has her mattress, which she spreads on the floor at night and, rolling it up, by day uses it as a chair. The food is lentils and bread and a little meat twice a day. She complained of nothing, however, but the foul talk of her companions. She is brave and true and bears cheerfully her bonds for Christ's sake.

"Speaking of the charge against her, she said: 'O, they have done me a great wrong! They know that I, an old woman, whom they have seen live a long life in her native village without the slightest charge of wrong-doing ever having been brought against her, could not now have stolen a cord of wood!' and she burst into tears. But soon she wiped them away and said: 'This is wrong; my Saviour who was innocent bore greater pains for me, and I must not cry.' She cannot read, but it is a comfort to her to keep a little Testament in her pocket.

"The next morning we called again, when the jailer let her come into his sitting-room, where we were able to converse more freely than on the previous day, and to read together some portions of Scripture. But we could do but little more for her than cheer her with kind and hopeful words and Gospel promises. I gave her a little money with which she will perhaps be able to buy better food than the prison fare, but if she does this she will have to share it with her five companions. Or perhaps she will buy with it a warmer blanket. I left her, being deeply impressed by the quiet courage and steady faith with which this aged woman—one of the Lord's little ones—was bearing the great trial that had come upon her because of the Gospel."

European Turkey Mission.

OBSTRUCTIONS.

MISS MALTBIE wrote, May 5, from Kozanluk, where the Bulgarian Evangelical Society was in session:—

"The prayer-meeting at eight this

morning was intensely interesting. The large Turkish hall and veranda were well filled. Probably not less than fifty teachers, students, and boys from the city were among the audience. Some of the boys from the Samokov school told the story of their conversion, which was listened to attentively. Finally one of the head teachers (a man perhaps thirty-five years of age) rose and made some remarks. It seemed to him ridiculous for us to sing, pray, and talk as we did, as though prayer was of so much importance, when it could not make any difference to God what we do. He will go on in His own plans, regardless of what men do. Truth will triumph finally, and why make so much ado about what, at best, is still doubtful? Mr. Yorchoff, of Philippopolis, answered him well, and then Pastor Tonjoroff, of the same city, told what prayer had done for him."

Concerning the obstacles which the Government of Bulgaria seeks to put in the way of the schools in Samokov, one of the teachers there wrote, May 18: "The Minister of Education had the goodness to send a letter and a peremptory telegram, requiring us to send him a fresh lot of statistics about our school (the Girls' Boarding-school). They cannot get information enough. They wished us to send our rules, so we wrote that the general rule by which we wish our students to be controlled, may be found in Matt. vii. 12."

Another teacher in the same school wrote, May 19: "We are to have a 'pope' (a Greek Catholic priest) to teach two hours each week in our schools. Such is the last demand of the Minister of Education, and doubtless he will be greatly surprised to hear that we have complied with it. The Inspector of Schools also sends for another pile of statistics and the rules. He wants to know the studies pursued, who teaches them, how many hours are given to each, and the *different topics in each study*."

A week later, the same hand wrote: "The Bishop does not give us a teacher from among his 'popes,' saying that there

is only one who is fitted for the place and he has no time for *our* service. What will the Minister of Education do next? We hear that he has replied to an urgent request from Rev. Mr. Challis, of the Methodist Mission north of the Balkans, to reopen their schools, which were closed by order of the government, several months since,—that he not only will not do that, but will close all Protestant schools now open. We are waiting for him to do it. Ah, they do not dream that they are fighting against God; or do they? If so, how can they think they can accomplish anything?"

Central Turkey Mission.

THE REVIVAL AT ADANA.

A LETTER from Mr. Christie, dated May 11, continues the story of the revival at Adana, and shows the extraordinary character of the awakening. The letter was delayed upon the way or it would have been in season for our last issue. Mr. Christie reports that the awakening has completely changed the aspect of the work, not only in Adana but at Tarsus. He refers to the revival at Hadjin, but we have received no particulars of what has transpired there. Mr. Christie says:—

"One who knew the Adana of four years ago, or even the Adana of last year, would scarcely recognize our church and congregation to-day. We hope to receive about a hundred new members to the church at our approaching communion. More than seventy have been already accepted by the committee of the church, from among the large number who have talked with us during the past two weeks. The examinations are to continue two weeks longer. The greatest care is taken to accept only those who, by their life and conduct no less than by their words, give good testimony to all that they have indeed passed from death unto life. There will no doubt be accessions to the church at several succeeding communion seasons of those who have really been converted in this revival, but whose reception has for the present been postponed.

"This church was organized in 1855. The total of members received from the beginning is 114; the members present now number 65. From these facts you can see how great an accession the strength of the church is to receive from this revival. Nor is it only increase of numbers that the new-comers will bring to the church. Many of them are persons who, by their intellectual qualities, their social standing and influence, and the warmth and strength of the new spiritual life they have received, are to be, we must believe, very efficient helpers in all departments of the church's activity. Among those now about to be received, are men who formerly were infidels or drunkards, and those who, brought up amid Christian influences, had long hardened themselves in sin, and for whose conversion the prayers of believing fathers and mothers had for many years been offered, apparently in vain. There are others whose new life has been granted to the earnest prayers of Christian husbands, or wives, or sons, or daughters, who have now, perhaps, the happiest homes in Adana. Among the number are some who, up to within a few months, knew nothing of evangelical doctrine or worship,—men who say, 'We never entered a Protestant church till this last winter, but since we first came to your services we have attended all, or nearly all, you have held; if you ask for a definition of Protestantism, we cannot give it, for we know so little about you; but *this* we know, that within the past few months an entirely new world of thought and feeling has been created within us, and *this* also we know, that we never want to leave the congregation that worships in your church.'"

A HAPPY WOOD-CUTTER.

"Some of the new converts give such testimonies as this, to which we listened in one of our prayer-meetings: 'I am a poor man; I earn four or five piastres a day by cutting up bushes by the roots and bringing them into the city on my back, for sale as firewood; I am also an ignorant man. I can not read. I went out to the plain to-day to bring in bushes;

it was raining, the mud was ankle-deep, the wind blew cold from the mountains, I was muddy to the knees, my thin clothes were wet through, and yet I went along with my heart so full of joy that I had to sing praises to God all the way; a fortnight ago I should have gone along cursing and swearing. Now, my unconverted friends, I want to ask you what it is that gave me such joy to-day, and fills me with joy to-night? Is it that I am rich in this world's goods? You know it is not. Is it that I have education and understand the sciences? I do not know so much as A B C. Is it that I hold an honorable place in society? I am a poor, despised wood-cutter. No! What gives me joy is this, *that Christ is with me*; he is with me in the rain and the mud and the cold wind, he is with me in my labor and my poverty, he is here in my heart, he comforts me, he cheers me, he loves me and I love him, — that is the reason I went along that road to-day singing praises to God, and that is the reason I, a poor ignorant man, can dare to stand up in this assembly and urge you all to accept of Christ.'

"I think you will agree with us, that the accession of such men to the church will bring it something more than a mere increase of numbers. There are cases here where whole families have been brought in together — father, mother, children — to participation in the joys of salvation."

RESULTS OF THE REVIVAL.

Mr. Christie refers to the hostility of the priesthood, the sneers of some of the people, and other opposing forces, as having developed the strength and zeal of the Christians. There were also certain internal difficulties connected with the differing nationalities represented in the church which threatened serious danger; but these difficulties, after much labor and prayer, were happily adjusted. Mr. Christie refers to the fact that during the last six months the sales of Bibles and Testaments are triple what they have ever been in the same period before. The work

among the women has been most hopeful. The revival of the spirit of benevolence is also referred to. Mr. Christie attributes the results that have been seen, to the blessing of the Lord upon the people for bringing the tithes into the storehouse during the last year. But the sum of 25,000 piastres which they raised last year for the building of their church, bids fair to be far exceeded by the contributions of the present year. Mr. Christie says: —

"A new and much higher standard of Christian living has been set up in the church. Two weeks ago the members of the church, in a meeting that was full of the precious influences of the Spirit, disposed most satisfactorily of several difficult cases of discipline, and heartily agreed to establish the rule that no member of the church is hereafter to use any kind of intoxicating drinks, or to attend the theatre, or to break the Sabbath by going out to his vineyard, attending weddings, etc., on that day. Those that are to be received to the church have cordially agreed to live in the spirit of these rules. People who know Adana will see in this an evidence of God's working for the inward purifying of the church. I may also mention, in this connection, the gratifying fact that in Adana and Tarsus no less than forty men, several of them church members, have abandoned the use of tobacco. And in like manner, a great many things that once distressed us here have been dropped as repugnant to the newly aroused and quickened Christian consciousness of our people. The separation between the church and the world — and in Adana and Tarsus it is a very wicked world — has been made more distinct.

"It is exceedingly gratifying to see how the Lord has put honor upon our native ministry in this great revival. It gives us hope for all the future of these churches. The sermons here that were most wonderfully blessed of God to the awakening and conversion of souls were preached, not by missionaries, but by the acting pastor of this church, a young man who has yet to finish — as we hope — his course of study in the theological seminary at Ma-

rash. In the revival now enjoyed by the Hadjin Church no missionary has been able to go to the assistance of Pastor Devryan, but the work there goes on grandly, nevertheless. Could any facts be of more cheering import than these, to one who thinks of the future of God's kingdom in this land?"

RESULTS AMONG THE NON-PROTESTANTS.

"A great interest in the truth is manifested, both here and in Tarsus, by many who have not declared themselves Protestants. A society has been formed among the Armenians, having for its avowed purpose the reform of the old church—the doing away with pictures in the churches, the worship of the Virgin and the saints, the liturgy in an unknown tongue, etc. They demand that the priests shall take texts from Scripture and preach, and that meetings for prayer be held once or twice a week. This society has now a large number of members; and only a week or two ago a great disturbance was raised in the principal Armenian Church here, through the protests of members of the society, against the anointing of a new picture by the Bishop.

"In our prayer-meeting, night before last, there were present twenty young men, members of a society which has been formed among the Armenians for the study of the Scriptures; having heard in the meeting some things said respecting conversion which they could not understand, they came forward in a body at the close of the service, and propounded several questions, in a very courteous but very earnest way, which, of course, were answered with equal courtesy and earnestness. They were greatly pleased, and got a hearty invitation to come and ask all the questions they liked.

"In Tarsus the regular Sabbath congregation is twice what it was last fall; here in Adana it has increased to threefold its numbers before the awakening began. We consider that a small prayer-meeting here which counts less than five hundred."

Eastern Turkey Mission.

THE NATIVE EVANGELICAL SOCIETY.

THE Native Evangelical Society of Bitlis held its 7th Annual Meeting, May 18th to the 21st, at Havadoric, an out-station some fifty miles from Bitlis across the Moosh plain. It was the first time the meeting had been held outside of Bitlis. Mr. Knapp reports that the meeting was a great success, and that never at any session had there been such tokens of harmony and brotherly love. The great want seems to be a sufficient force of pious, self-denying laborers, and the special presence of the Holy Spirit. Mr. Knapp reports a sermon by Pastor Simon, who preached on the Sabbath, saying,—

"As I looked upon the spacious, newly enlarged and improved chapel, some thirty by forty feet in size, densely packed with an eagerly listening crowd of some two hundred and fifty souls, I remembered the effort of this revered and honored preacher, just twenty-four years ago, to secure a hearing in favor of the Gospel, and to do so he was compelled to *hire a house* to lodge in, in order to forestall the inhabitants who had applied to the government to have him thrust out of the village. When I thought over the past and witnessed this scene, I felt like rising to my feet and clapping my hands and exclaiming, What hath God wrought! Here, thought I, was an argument before me in favor of the Gospel and the Christian religion which the sceptic cannot answer."

ASSAULT AND ROBBERY.

On their return from this meeting at Havadoric, Messrs. Knapp and Reynolds were assaulted by robbers and had a narrow escape with their lives. Dr. Reynolds gives the following account of the attack and of their remarkable deliverance:—

"The fifty miles of road between Bitlis and Moosh is a much traveled one, crossing the populous Moosh plain, which is dotted with frequent villages. Particularly at this season it is considered perfectly safe, and not even the Pasha seemed to think a guard necessary. We started on our return on Monday, May 21, spending the night

in a village where resides a noted Koordish Beg. On Tuesday morning, Mr. Knapp and I started out just as the last load was being tied on, but our four men were detained a little, so that they were twenty or thirty minutes behind us. At a point in the road where a slight bend makes for a few rods a secluded spot, though it is not more than a mile from a village, we met three Koords on foot. I had dismounted and was leading my horse down the hill, and as we came up with the Koords, one of them, who had attracted our attention by a peculiarly weird song in which he was indulging, without a word or demand of any sort, or giving opportunity for remonstrance, began beating me most savagely over the head with his drawn sword, raining down the blows thick and heavy till six ugly gashes on head and face were pouring down streams of blood, while in the effort to ward off the blows, my hands were also badly mangled.

"Simultaneously with this attack on me, another of the three, beating Mr. Knapp over the head with a heavy club, compelled him to dismount and dragged him along by his beard, not relaxing his grasp, though Mr. Knapp gave him his watch at once. Then they threw us both to the ground and drew off our boots, when, the idea seeming to occur to them that the place was rather public, they dragged us to the cover of some near bushes where, throwing us to the ground and choking us, they searched our persons very thoroughly and took whatever they deemed of value, including a part of our clothing. Then they bandaged our eyes, barely permitting me so to dispose of the ends of the bandage as to stanch the blood a little from my deepest wound. They also tied our hands behind us and our feet together and, pocketing their booty, departed."

After waiting some time till nothing more was heard from their assailants, both the missionaries proceeded to untie the cords which bound them. It was a work of much difficulty, but it was a relief to find that their wounds were not dangerous. Hearing after this the voices of their own men who were coming up, and thinking

that they were the robbers they remained quiet and their men passed on to the village, but not finding them there, the men returned. Dr. Raynolds says:—

"When our companions saw our plight, some of them set up a wail at once. And indeed, I must have presented a study for a painter. My head, face, and hands were rudely swathed in bloody cloths, every visible inch of skin on face or hands was stained, while beard and tattered coat and shirt were already stiffened with blood. Seating ourselves under a shed, with a noisy and unsympathetic crowd of Koords about us, I began, with the help of one of my men and my pocket surgical case, to dress my wounds. The worst was an ugly gash on the upper and back part of my head, three or four inches long and so deep as to mark the bone. The wounds dressed, we mounted our horses and rode the eight remaining hours to Mr. Knapp's house."

Dr. Raynolds thinks that the assault was not merely for the sake of robbery, but to revenge a fancied insult.

"Time was when in these parts a 'Christian dog' might not venture to sit, or ride a horse, in the presence of a Koord, but those times were supposed to have long passed. It remains to be seen whether the close of the nineteenth century is to bring them back and subject free-born American citizens to the same servitude. Should this occurrence be one of the means God will use to bring some relief to the terrible oppression of the people, our suffering will not be in vain. Thanks to God's blessing on great care and a good constitution, my wounds bid fair to heal without unpleasant results."

Ceylon Mission.

THE WORK IN JAFFNA.

MR. SMITH, of Tillipally, after visiting India, in connection with the Calcutta Missionary Conference, writes of the work in the Indian field, and thus speaks of his thoughts concerning Jaffna on returning to his home:—

"Doubtless nowhere in India is there

a community of respectable Hindus so permeated with the influence of Christianity as is Jaffna; but, after all, how much remains to be accomplished even here. In our own mission field, in a population of 160,000, we have only thirteen churches with 1,000 members; and for every rupee raised here for Christian work thousands of rupees are still squandered in idol-worship and temple-building. The faith in idolatry is shaken in many minds, but I fear the bulk of the people are still very far from believing the truth, or even from really rejecting heathenism. The principal adherents and patrons of heathenism—the women of Jaffna—are still, I fear, as a rule, sincere and bigoted idolaters neither knowing nor loving the light of truth. I do not believe that even in Jaffna Hinduism will give place to Christianity without a great struggle. There is much to encourage us in the progress already made, but we have only cut a little clearing here and there in the dense forest and redeemed a patch from the barren desert, and much remains to be done before the whole jungle can be cleared up and all the wilderness become a fruitful field."

TENT-PREACHING.

Mr. S. W. Howland, of Oodoopitty, reports, April 12th, that several persons are to be received to the church at Oodoopitty, and also at Chavagacherry. The Week of Prayer was filled with meetings of interest. Of an eight days' tour to Chavagacherry, Mr. Howland says:—

"We followed the plan of pitching the tent in a central place, in the morning, and then visiting the whole village with the help of catechists, and holding a meeting in the tent in the evening. Although it was harvest time and the evenings dewy, we had very good meetings. I myself would visit twenty or thirty houses, usually of the influential persons of the village, and of any who are known to be interested, and also persons whom I remember from previous visits as likely to give heed. Whenever circumstances favor I stop and converse, sometimes as much as an hour. The members of the family gather, some

perhaps behind a door set ajar or on the other side of a screen, and I often get a response from an unexpected quarter.

"It is in such opportunities we get at the real feelings and difficulties of the people, and prayer with them in their houses usually seems to impress them as a reality. Often the most interested are among the poor, who are not overlooked, and if they were independent of the upper classes we might expect the most success among them. I invite all the women I meet in the houses to go to the tent and see Mrs. H., and many of them do go, so that she has a more or less continuous meeting, varied with lyrics, and talks about the picture cards, often alone, while the Bible-women are going from house to house. By the helpers one hundred to two hundred houses are visited, and at dark the people are summoned by a large hand-bell sent round through the nearer lanes. In the seven days the average attendance was over two hundred, mostly adults, and perhaps a fourth of them women.

"For half an hour or more, while the people are gathering, we sing lyrics with the organ, sometimes explaining them. Then I usually show with the sciopticon seven to ten pictures on one subject, using them as my text for a sermon of about an hour; taking such subjects as 'Sin and its remedy,' showing Cain and Abel, the Deluge, the Brazen Serpent, Christ born, healing, blessing, and suffering; or 'God's care,' 'Jacob's dream,' 'Moses saved,' 'Daniel among lions,' 'Christ and the lilies,' and 'the Good Shepherd.' I find I can get their close attention, and earnest appeals are not thrown away.

"One day our tent was pitched in a compound belonging to Brahmans, by their request, and we were very kindly received by them."

Foochow Mission.

MEDICAL WORK.

DR. WHITNEY reports that about the same number of patients have been treated the past year as during previous years. A third dispensary was opened in October last, at Nandeu Chapel, about a half-day's

journey southwest of Foochow. The Opium Asylum, as such, has been discontinued because of the decrease of patients, the cure of opium patients having been entrusted to a native physician, who is an efficient and faithful man. Dr. Whitney says:—

“The number of medical students has doubled since last year. There are now ten in all, of whom three are assistants, and the rest student assistants; three of them are young ladies from the boarding-school, who are instructed apart from the young men.

“A few years ago it was very difficult to get any respectable natives to learn medicine, but times are changing. When I took up the work I adopted the rule of not aiding any but Christians, and afterwards of not instructing any but Christians, even if they were willing to pay for it. The result has been that this year I have had applications for more Christian students than I felt at liberty to receive with the amount of funds at my disposal. We have in this evidence of progress in three lines: First, progress in the reception of Christianity, since nearly all applicants were Christians; second, progress in education, since nearly all applicants had been connected with some of the different schools; and third, of increased interest in studying Western medicine, since all these students might realize more pecuniarily, for the time being, at other kinds of work.

“Daily religious exercises have been continued at the hospital, together with regular distribution of religious books, tracts, and portions of Scripture, and all who felt disposed have attended church on the Sabbath.”

Some of the difficulties in connection with Christian work at Foochow are brought to view in the following paragraph from a letter of Mr. Hartwell:—

“On February 14th, I wrote, saying that we hoped to be able to get a place in the city on an important street to preach the Gospel, but the prospect now is not so good. The people have objected to Miss Dr. Sparr's having the premises she had bought for a hospital, and the owners who

sold to her agents are in prison, to try and force them to pay back the money received. Our consul is doing his best for her, and perhaps he may carry the day, but the fear of trouble will deter others from selling or renting to us within the city. This case will help you to understand the difficulties we have to meet, and help you to see some reasons why our advance is so slow. I believe the members of the mission are doing all they are able to advance the good cause, so far as hard work is concerned.”

North China Mission.

MR. STANLEY, of Tientsin, reports a visit to several villages in his field, especially at Tsung-meng, a new village from which the names of twenty-two persons had been handed in who were desirous of receiving instruction. Several days were spent at that place, and the outlook is hopeful. In two or three villages the Romanists are seeking to draw away the converts, generally without much success.

From Paoting-fu Dr. Peck reports the happy results of the dispensary work. Writing on April 22d, he says:—

“I wish you could have seen our little chapel this morning, crowded to its utmost capacity, with some unable to get inside sitting outside the doors. We made the little school-boys squat cross-legged on the floor, to give room on the seats for their elders. Most of the increase is due to patients and their attendants who have come from long distances. I counted nearly twenty such in the audience this morning, most of them eye cases, who have traveled long, weary ways (sixty, one hundred, and one hundred and thirty miles), to receive sight. This is evangelistic work to rejoice the heart, to be able to restore these men, all of middle age, and of influence and respectability, to their position in the community, and at the same time to teach them that their greatest of all earthly blessings is the mercy of the one true God, whom they ought to worship and obey. What combination of influences which we can use would be more powerful?”

FALGAN, AND THE BUDDHIST PRIEST.

Mr. F. M. Chapin writes of Kalgan and its vicinity, a field in which there are forty cities and six thousand villages, for all of which there are no Protestant missionaries except those of our own Board. The congregations at Kalgan are good, and made up largely of persons from places ten, twenty, fifty, and even one hundred miles distant. Mr. Chapin reports a visit to five large cities and towns of his district:—

“In each of these places we had the pleasure of preaching several days. Moreover, among those who listened, some few in each place were found who seemed to drink in the Gospel as truly ‘good news.’ This was particularly the case at Yang Ho Hsien, where we spent, in all, four days, and the helper took the names of several whom we thought to be hopeful hearers. These we wish to search out in future tours and deepen, if possible, the impressions already made. The chief magistrate at Yang Ho bought copies of all the books we carried.

“At Ta Tung Fu, the Buddhist priest (mentioned in the *Herald* for March, 1881, and January, 1882) spent two afternoons with us. We improved the time in examining him as to his present knowledge of the Scriptures and his personal experience. With one exception it was most satisfactory; but like the rich young man the one thing he lacked was all-important. He desired to be baptized, but he wished to be baptized in his *Buddhist robes*. To our earnest entreaty that he should boldly show himself to the world as a true believer, his only reply was, ‘I dare not; by-and-by, when I have prepared a home for myself, then I will lay them aside.’ It was the old story of putting off to a convenient season. After endeavoring to show the folly of such a course, we left him. He is an able man and, in the eyes of the Chinese, well-to-do, being worth some seven or eight hundred dollars. I have no doubt but he has given up the worship of idols, the temple where he has rooms containing simply the tablets of ancient military heroes.”

Of the native helper who accompanied him, Mr. Chapin says:—

“Though not a scholar, he makes an excellent helper. He is generous to a fault, kind, courteous. On the street or in the chapel, in season and out of season, he rejoices to preach the Gospel. At the inn, fatigued, just dropping off to sleep, the last sounds I have often heard have been those of his voice through the paper windows expounding to some willing listeners, in the adjoining room, the way of life. It matters not whether the audience be large or small: to the individual and to the masses he preaches an undiluted Gospel, repentance and forgiveness, a resurrection, eternal life, a judgment to come.”

A long and interesting letter has been received from Mr. Smith, of Shantung, which for lack of room must be put over until our next issue.

Shanse Mission.

LETTERS have been received from the missionaries at Tai-yuen-fu of as late date as April 19th. The brethren there are busy in the study of the language, and, of course, have little to write of direct missionary work. They are beginning to look over the plain to the south of Tai-yuen-fu for the selection of suitable stations at which they may locate permanently. The following letter from Mr. Tenney gives some facts respecting their explorations:—

“Our five months of life in Shanse have passed very quietly. We have devoted ourselves to the study of the language with few interruptions. We are hoping to have sufficient attainments to make us able to begin work actively next fall, and open two new stations. Last month Mr. Stimson and I spent two weeks in exploring the Tai-Yuen plain, so that we might form our plans with more intelligence.

“We went down the west side of the river—the Fèn Ho—to the extreme southern end of the plain, and returned on the east side of the river. The largest city in the plain, aside from Tai-yuen-fu, is Fèn Chou fu, in the southern part of the plain, on the west side of the river. We

thought that the city with its suburbs must equal Tai-yuen-fu in size. The city is thrifty and healthy, we think. The people seemed quite friendly to us. We were amused to hear the people at this city, and at several other places on the west side of the river where foreigners have been little seen, discuss whether we were foreigners or Buddhist priests. We had our hair cut quite short before starting on the trip, and this gave us quite a resemblance to the shaven-headed priests. The west side of the plain is very densely populated, and it will be impossible to work it all properly from a station at Fên Chou fu, though that is plainly a city for speedy occupation. We thought that Wên Shui Hsien would be a good centre for work in the northern half of the west part of the plain. It is a small city of about thirty thousand inhab-

itants, but the villages around seem almost countless, and they are quite large. Wên Shui Hsien is about fifty miles from Tai-yuen-fu, and twenty-two miles north of Fên Chou fu.

"On the east side of the river the three largest cities are Yü Tzn Hsien, P'ing Yao Hsien, and Tai Kou Hsien. But all the Hsien cities in this part of the plain are very important, both for the work to be done in themselves, and for the work in the villages and towns round about. The capital of the province does not compare with these more southern cities for wealth and elegance of appearance.

"We have been surprised through the whole trip at the courteous treatment we have received, and we anticipate little trouble in settling in any of the cities in which we may choose to live."

Notes from the Wide Field.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF THE UNITED STATES.

THE missions of this church in India and Egypt are in a promising condition. Late reports from India speak of a large number of conversions, and of widening and deepening interest. The following summary of the foreign missions of the church covers the past year, 1882:—

"Missions, 2 (Egypt and India). Principal stations, 13; total stations, 88. Foreign missionaries, 17, foreign female missionaries, 30; unmarried female missionaries, 13; ordained native ministers, 11; licentiates, 8; teachers and helpers, 192; total laborers, 258. Churches, 22, communicants, 1,902; increase during the year, 482; baptisms, 467; Sabbath-schools, 51; Sabbath-school scholars, 2,355; mission-schools, 93; scholars, 4,531; contributions by natives, \$11,610; books published in India, 1,425 volumes; sales as far as reported, \$400; Egypt, 27,408 volumes; sales, \$5,447. Students in theology, 12; licensed during the year, 9; ordained, 3; churches organized, 5; church buildings, 19; estimated value of missionary property, \$161,325."

TURKEY.

THE MISSION AT BAGDAD.—The English Church Missionary Society finds much encouragement amid manifold obstacles in its new mission at Bagdad. A school was opened in February having 107 boys, ten of whom were Mohammedans, and seven Jews. Some of these pupils left on finding that the Bible was a text-book, yet the school went on prosperously until the Romanists complained to the Turkish Governor, and in March a peremptory order was given to close it. This obstruction led to many interviews with the Turkish authorities and the Council of Education. In one of the interviews, Mr. Maimon, the English missionary, was asked whether it was true that the Protestants did not believe in God, or Christ, or the Bible. The authorities had been so informed by the Roman Catholics. This gave Mr. Maimon an excellent opportunity to preach Christ before the rulers, which he seems to have improved with great vigor. The result was a better understanding of the work of the Protestants, and a new view

of the character of the Romanists. It is hoped that permission will be given to reopen the school. The members of the council certainly express themselves cordially in the matter. Mr. Maimon writes of the school:—

“In the first few days I told the Mohammedans they could sit in the adjoining room during the Bible lessons, in which all classes are supposed to join. But they gradually came in, and yesterday I saw not less than twelve believers in Mohammed sit and listen to the blessing-bringing words of our dear Saviour in their own language. I have what I call an advanced class in English every evening, consisting of twelve young men (aged from seventeen to twenty-six), which I *gradually* develop into a prayer-meeting; last evening's lesson was closed with singing ‘Jesu, the very thought of Thee with sweetness fills the breast.’ I wished you could see how heartily they all joined. This class I purposely have *outside* the school hours, so as to have more freedom in the choice of subjects; and the Lord has been with me in every lesson I gave them.

“The Mohammedans are our friends. They call upon me and rejoice to see a work which has no other object in view but their good. They bring their children (the girls we have unfortunately to send away), and only yesterday the brother of the highest next to the Pasha registered his boy as a pupil. Many copies of the Scriptures are bought by the Mohammedans.”

SYRIA.

THE Presbyterian Mission reports a remarkable growth in the decade from 1873 to 1883. The number of ordained missionaries stands the same as it did ten years ago, while the communicants have increased from 350 to 1,036. The pupils in the schools have increased from 1,879 to 5,815. The mission justly claims to have revolutionized the public sentiment of Syria with respect to education, particularly that of women, and now these reports of increase in the churches are specially gratifying.

EGYPT.

SINCE the war the missionary work in Egypt seems to be progressing rapidly. Dr. Lansing reports, in the *United Presbyterian*, that at Cairo there had never before been such a rush of pupils to the schools. The mission-house has been thronged. Many English soldiers have been reached at some of the services held for them. Dr. Lansing reports, “there is more ‘bad blood’ running in Egyptian veins to-day than the week after the battle of Tel-el-Keber, especially among the higher and ruling classes. It is not for their interest to have Egypt well governed. They like the old *regime* better than any of England's new-fangled schemes of freedom and justice.” It is not from England or the English, that the deliverance of the people must come. The Gospel only will give light and freedom to Egypt.

JAPAN.

NATIVE NEWSPAPERS ON CHRISTIANITY. — We have in recent numbers referred to the fact that the vernacular newspapers of Japan frequently contain articles upon religious questions, and that in many cases they have spoken with great favor of Christianity. The *Japan Mail*, of June 2d, gives a translation of one such article, and alludes to it editorially, as follows: “We recommend to our readers' perusal an interesting article on Religion, from the columns of the *Choya Shinbun*, a translation of which we publish to-day. The writer gives a brief historical sketch of Christianity, Brahminism, and Buddhism, excluding Shintoism, to which he denies the title of a religion. By a process of reasoning which leaves something to be desired in point of vigor and lucidity, he arrives at the conclusion that Buddhism occupies the same position with regard to Christianity which Brahminism occupies towards Buddhism. Brahminism is essentially a religion of caste, and so soon as it came into contact with the wider and more humane principles enacted by Shaka, it ceased to exercise any important sway over the human

mind. So, too, Christianity in its turn is destined, he thinks, to supplant Buddhism,—to substitute its all-embracing charity and universally-just tenets for the narrower, more exclusive, and less independent doctrines of the creed hitherto followed by the Japanese. Whether the faith of this writer be widely shared or no, its enunciation in the columns of a leading vernacular journal has a significance which may not be overlooked. Already we have seen the *Nichi Nichi Shimbun* and the *Fiji Shimpō* confessing with unmistakable distinctness that Japan has no less need of the moral, than of the physical, sciences of the West. It would be absurd to shut our eyes to the import of this consensus." The article itself, from the *Choya Shimbun*, is several columns in length, and closes with these sentences: "Christianity is advancing with increasing vigor day by day. How do Christians build their churches? They build them without Government assistance. How do their missionaries carry on their evangelical work? They do it without the assistance of Government officers. The reason why Christianity is progressively gaining power, in spite of numerous difficulties, is because it aims at saving the whole human race and not a portion of society. In these circumstances, it is but natural that Buddhism cannot contest with Christianity. For instance, the Imperial party which strove to promote, not the interest of the whole people but of a certain portion of society, is rapidly sinking into insignificance. The same can be said of Buddhism. We recommend the above to the perusal of the religious classes in this country."

AFRICA.

THE CONGO MISSION. — The English Baptists are still pushing on for Stanley Pool, their new steamer, the *Peace*, having been launched at Wanga Wanga, called also Underhill Station. The vessel, taken to pieces, made eight hundred packages. One of the new missionaries, Mr. W. H. Doke, was attacked by fever, and died just three weeks after landing. His last words were: "All well! O, so well."

DEATH OF REV. JOHN PENRY. — The London Missionary Society has received tidings of the death of their missionary near Mpwapwa, Central Africa, April 21. Mr. Penry was one of the large party that left Zanzibar, in July of last year, to re-enforce the London Mission on Lake Tanganyika, but disease developed before he reached his destination, and he was on his return to Zanzibar when he fell asleep, trusting joyfully in Jesus.

INDIA.

HINDU MYTHOLOGY. — Much is said in recent days of the universal religion, which is not to be a religion displacing present faiths, but rather one combining the elements of good which, it is claimed, are to be found in all religions. There are not a few Christians who are somewhat perplexed at the claims made as to the sacred books of the East, particularly the Vedas and Puranas of Hinduism. They do not know in what mountains of chaff the grains of wheat they hear about are hidden. In a review of a recent volume on "Hindu Mythology," by Rev. W. J. Wilkins, of the London Missionary Society, the *Nonconformist* gives a brief statement of some of the monstrosities and puerilities of Hinduism:—

"The features of the mythology which are most marked, are exaggeration and extravagance. That which the Greeks expressed by the exquisite beauty, symmetry, and taste, of their divinities, the Hindus express by bigness and numbers. Thus the gods are said to number 330,000,000. A Mahajuga embraces 4,320,000 years of mortals. A Kalpa, or a day of Brahma, extends over 4,320,000,000 ordinary years. The gods and goddesses have four, six, eight, and ten arms. Brahma has four arms and four heads, and once had five; Gunes, an elephant's head. Hanuman leaps from India to Ceylon at a bound, in three reaches the Himalayas from the extreme South, and then returns in a few hours with a mountain upborne on his fingers, the sun under his arm. King Saugur had sixty thousand sons born in a gourd, and nourished in jars

of oil: Garuda, the Vahan, or creature on which Vishnu rides, sprang from an egg, after five hundred years of incubation. As soon as he was born his body expanded till it touched the sky. The mountains were driven away with the wind caused by the flapping of his wings. The rays which issued from his body set the four quarters of the world on fire. This frightened the gods, who resorted to Agni for protection. On a journey he drew into his mouth at one inspiration, houses, trees, cattle, men. At a certain lake, where an elephant and tortoise were fighting, the tortoise was eighty miles long, and the elephant one hundred and sixty. Garuda, with one claw seized the elephant, with the other the tortoise, and then flew on to a tree eight hundred miles high. But the tree was unable to bear the ponderous weight, and, unhappily, thousands of pigmy Brahmans were there worshiping on one of its branches. Trembling lest he should destroy any of them, he took the bough in his beak, continuing to hold the elephant and tortoise in his claws, and flew to a mountain in an uninhabited country, where he finished his repast on the tortoise and elephant. Having surmounted incredible dangers, Garuda at last seized the moon, and concealed it under his wing. On his return, however, being attacked by Indra and the gods, he overcame all, excepting Vishnu. Even Vishnu was so severely tried in the contest, that he came to terms with Garuda, made him immortal, and promised him a higher seat than his own; while on his part, Garuda became the Vahan, or carrier, of Vishnu. Since then, Vishnu rides upon Garuda, while the latter, in the shape of a flag, sits at the top of Vishnu's car!"

Miscellany.

AMERICAN MISSIONARY INFLUENCE IN INDIA.

The following testimony we find in an editorial article in one of the New York daily newspapers, *The Mail and Express*, of July 9. —

"What is known in England as Mr. Ilbert's Native Indian Jurisdiction bill is a measure that recalls the events of forty-five years ago, when Lord Macaulay, then president of the Board of Control of the East India Company, made a penal code for India, and introduced order and system into the administration of justice in that portion of the British dominions. Then, as now, there was a proposition made to open to natives certain judicial positions. Then, as now, there was a tremendous outcry against the measure. But now there are much stronger reasons for such an opening of the avenues of legal advancement to natives than there were in 1837-38. It is urged in favor of the bill that the system of education, much of which is due to the efforts of American missionaries, has so raised the

national tone that the people are ready for this instalment of self-government.

"Whether India shall have only English judges or whether natives shall also be admitted to the bench is a question of little direct interest to Americans; but it is a question of very direct interest what effect American missionaries have had in raising the moral tone of the Hindus. Such testimony as is given above, unsolicited, is an incontrovertible proof that the leaven of Christian teaching, introduced in that country first from our own land, is working effectually. How great a change has been effected it is not easy for those to conceive who fail to realize the slough of apparently hopeless moral degradation in which the natives of India were immersed half a century ago. That our missionaries have aided materially in developing in the people of India the capacity for self-government, and so rendering it possible that some measure of the kind contemplated should be granted, is a pretty good, although only partial, answer to the sneers of those who say that foreign missions 'don't pay.'"

PRAYER FOR MISSIONS A TEST OF HARMONY WITH CHRIST.

Prayer, earnest, sincere prayer for the success of Christian missions, should be the criterion by which the church should measure her sympathy with Christ,—the test of her harmony with Christ's spirit. Not that prayer for one's self and in secret, giving earnest expression of desires known only to the heart that utters it and the God that hears it, or for those nearest us, or for the interests which lie within the circle of our immediate associations, passes for nothing in the true estimate of Christian character; but that no spiritual exercise is perfect that springs not from that love which partakes of Christ's yearning desire for the salvation of the world. No man perfectly loves himself, or correctly estimates his own spiritual interests, whose desires are not controlled by a sense of his personal relationship, not only to Christ himself, but to the world for which Christ died. So in regard to our Christian feeling towards others; the love of Christ never perfectly "constraineth us," excepting as we realize that Christ died for all. The whole range of motive, interest, desire, and purpose should be viewed in the light of universal redemption by the death of Christ; and prayer gives proof of the perfection of Christian love only when it reveals a sincere and controlling desire for the salvation of the world. The prayer which our Saviour taught his disciples to use outlines the field of Christian desire; but it places at the front the petition, "Thy kingdom come, thy will be done in earth as it is in heaven"; and when our hearts reverse the order and persistently crowd forward our personal wants, leaving scarcely a

place for that which Christ made first, we have reason to fear a lack of harmony between our spirit and his.—*Northern Christian Advocate*.

BIBLIOGRAPHICAL.

Suggested Modifications of the Revised Version of the New Testament. By Elias Riggs, D. D., LL. D., Missionary of the A. B. C. F. M., at Constantinople. Andover: Warren F. Draper. 1883. 12mo. pp. 94. Price, 75 cents.

Dr. Riggs is an acknowledged leader among linguists, and having been so much engaged in the work of translating the Scriptures into the various languages of the East, his suggestions are of great interest and value. While heartily approving, in the main, the work of the Revisers, he desires various emendations and presents them in this little volume with clearness and force.

The Missionary Problem, containing a History of Protestant Missions in some of the principal fields of the Missionary Enterprise. By James Croil. Toronto: William Briggs. 12mo. pp. 224.

This is a republication of articles which first appeared, if we mistake not, in the *Presbyterian Record*, of Canada. The problem presented concerns the possibility of evangelizing the world. As suggesting the solution, the writer dwells upon missions in India, Africa, Madagascar, China, Japan, the South Sea Islands, Sandwich Islands, and Turkey. The sketches he gives are, of course, very brief, yet they present a large array of facts, and, so far as we have discovered, with accuracy. The volume also gives an account of the rise and progress of Foreign Missionary Societies. It does not seek to cover the whole field, but in what it attempts it gives a valuable epitome of what has been accomplished.

Notes for the Month.

TOPIC FOR SPECIAL PRAYER.

Thanksgiving for Revivals.—That the Holy Spirit has been poured upon mission stations, deep interest in Divine things being awakened, many being brought under conviction of sin, led to inquire, What must we do to be saved? and have been pointed to the Lamb of God, who alone taketh away the sin of the world; that in many places the parched ground has become pools of water, and converts have sprung up as willows by the water-courses; that the hearts of faithful missionaries have thus been greatly cheered; that native churches have been quickened and enlarged; and that in this city and that city, widely

separated from one another, there has been great joy. We would praise the Lord for what he hath thus done; that he still makes it to appear that united prayer is prevailing prayer; that monthly concert supplications do avail; that he is still the God that doeth wonders; that he is able to bring multitudes both of heathen men and women into the kingdom; yea, that he is able to subdue all things unto himself. In the assurance that he will yet pour out his Spirit upon all flesh, we will bless his name, knowing "That all the ends of the world shall remember and turn unto the Lord, and all kindred of the nations shall worship before him."

DEPARTURE.

June 22. From New York, Rev. J. L. Atkinson and wife, returning to Japan.

ARRIVAL AT STATION.

May 4. At Tientsin, North China, Miss Naomi Diamant, Miss Flora J. Hale, and Mrs. M. S. Sprague.

ARRIVALS IN THE UNITED STATES.

May —. At San Francisco, Rev. S. F. Woodin, of the Foochow Mission.

May 31. At San Francisco, Rev. William H. Shaw, of the North China Mission, and Mr. F. H. Learned and Miss Alice J. Starkweather, of the Japan Mission.

June 10. At New York, Rev. G. T. Washburn and wife, of the Madura Mission.

July 8. At New York, Rev. H. S. Barnum and wife, and Mrs. A. M. Knapp, of the Eastern Turkey Mission; Miss Fannie E. Washburn, of the Western Turkey Mission.

DEATHS.

May 24. At Kobe, Japan, at the home of her son, Rev. O. H. Gulick, Mrs. Fanny Thomas Gulick, widow of the late Rev. P. J. Gulick, of the Mission to the Sandwich Islands. (Page 296.)

June —. At Madura, India, Rev. John Rendall, of the Madura Mission. (Page 295.)

MARRIAGE.

June 29. Rev. Harlan P. Beach, of South Orange, N. J., now under appointment as a Missionary of the A. B. C. F. M., to Miss Lucy L. Ward, of Lake Forrest, Ill.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. How the Gospel is preached in Ceylon. (Page 308.)
2. Imprisoned Christians in Spain. (Page 302.)
3. The progress of the revival in Adana, Central Turkey. (Page 305.)
4. The medical work at Foochow. (Page 309.)
5. The perils of Missionaries in Turkey. (Page 307.)
6. A Corean Convert. (Page 297.)
7. Revival tidings from Japan. (Page 299.)

Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

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OHIO.

Cleveland, 1st Cong. ch., Young People's Miss. Soc'y, for "Morn- ing Star," 50; Mrs. C. H. Ladd, 25,	75 00
Dover, Mrs. Selden Osborn,	40 00
Kelly's Island, 1st Cong. ch., 14.15; Ladies' Miss. Soc'y, 9.56,	23 71
Kent, Geo. O. Rice,	5 00
Madison, Elias Strong,	9 00
Marietta, 1st Cong. ch.	36 00
Oberlin, 1st Cong. ch.	57 33
Perrysburg, J. K. Deering,	1 00
Pomeroy, Welsh Cong. ch.	7 15
Salem, David A. Allen,	25 00
Wakeman, Cong. ch.	64 46—343 65

Legacies.—Toledo, John H. Whitaker, by C. H. Whitaker, Ex'r,	500 00
Wellington, Matthew De Wolf, add'l, avails of land and interest, less expenses,	402 76—902 76
	1,246 41

ILLINOIS.

Atkinson, Cong. ch.	16 00
Bartlett, Cong. ch.	12 24
Buda, Cong. ch.	35 10
Chicago, Plymouth Cong. ch., 308.17;	
N. E. Cong. ch., 31.93; U. P. Cong.	
ch., m. c., 17.04; South Cong. ch.,	
m. c., 5.75; C. G. Hammond, 500;	
A member of New England ch., 125,	987 89
Cobden, I. G. Goodrich,	9 00
Earlville, "J. A. D."	100 00
Galesburg, Mrs. E. T. Parker,	10 00
Joy Prairie, Cong. ch., to const. LYMAN	
L. PRATT, H. M.	100 00
Lyonsville, Cong. ch.	17 25
Odell, Mrs. H. E. Dana,	10 00
Peoria, Cong. ch.	119 19
Rushville, Mrs. C. L. Caldwell,	2 00
Sheffield, Cong. ch.	29 50
Summer Hill, Cong. ch.	6 05—1,454 22

MISSOURI.

Cameron, 1st Cong. ch.	10 00
Crocker, Rev. John Vetter,	5 00
Ironton, J. Markham,	2 50
North Springfield, Cong. ch. (of wh.	
from Charles E. Harwood, to const.	
AURELIA L. HARWOOD, H. M., 125),	147 65—165 15

MICHIGAN.

Allendale, Cong. ch.	5 75
Ann Arbor, 1st Cong. ch.	80 03
Clinton, Cong. ch.	6 85
Detroit, Trumbull-ave. Cong. ch., m. c.,	
19.50; Philo Parsons, to const. Rev.	
ROBERT W. WALLACE, H. M., 100;	
"A cheerful giver," 30,	149 50
Jackson, 1st Cong. ch.	280 00
Memphis, A friend of missions,	5 00
Olivet, Cong. ch., m. c.	4 86
Richmond, Cong. ch.	—536 99
Legacies.—Tekonsha, Loran Keep, by	
Rev. Joseph Swinell, 1,000, less exch.	998 00
	1,534 99

WISCONSIN.

Arena, Cong. ch.	7 73
Footville, Cong. ch.	7 40
Ft. Atkinson, Cong. ch.	14 63
Hartland, G. W. Henderson,	5 00
Ironton, J. Markham,	6 75
La Crosse, Mrs. Walter Brown,	4 00
Milwaukee, Grand-ave. Cong. ch.	45 00
New Lisbon, Cong. ch.	28 83
Viroqua,	8 00—127 34

IOWA.

Cherokee, Cong. ch. add'l,	30 37
Chester Centre, Cong. ch.	36 50
Council Bluffs, Cong. ch.	73 10
Edgewood, N. G. Platt,	5 00
Ft. Madison, Francis Sawyer,	25 00
Magnolia, Mrs. John S. Downs,	3 00
Maple Valley, Cong. ch.	4 25
Orchard, Cong. ch.	7 00
Spaulding, Cong. ch., m. c.	2 35—188 57

MINNESOTA.

Minneapolis, Plymouth ch. 30.75; Pil-	
grim ch. 20.50,	51 25

KANSAS.

—, Frank Swinefort,	1 00
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NEBRASKA.

Ashland, Cong. ch.	6 00
Camp Creek, Cong. ch.	5 40
Grafton, Cong. ch.	5 35
Mainland, Cong. ch.	2 00
Olive Branch, Ger. Cong. ch.	5 00
York, 1st Cong. ch.	14 00—37 75

CALIFORNIA.

Grass Valley, Cong. ch.	18 10
Oakland, 1st Cong. ch., 138.20;	
Plymouth-ave. ch., 58.96,	197 16—215 26

OREGON.

Albany, Cong. ch.	5 00
Forest Grove, Jos. W. Marsh,	5 00—10 00

WASHINGTON TERRITORY.

Cheney, Rev. Cushing Eells, to const.	
ABBIE MAY EELLS, H. M.,	100 00
Skokomish, Rev. M. Eells and wife,	10 00—110 00

DAKOTA TERRITORY.

Springfield, Cong. ch.	2 00
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CANADA.

Province of Ontario.	
Cobourg, Canada Cong. For'n Miss.	
Soc'y,	300 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Kalgan, Rev. W. P. Sprague,	18 78
England, Liverpool, "J. Q.," 50;	
London, Wm. S. Lee, 20; Southport,	
A friend for the Maratha Mission,	
244.50,	314 50
Turkey, Sofia, Ch. collection for Cent.	
Africa,	7 65—340 93

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For several missions, in part,	8,144 92
For salary of Miss Dodd to Dec. 31,	
1882,	136 40—8,281 32

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer</i> ,	2,000 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Brownville, Cong. Sab. sch., for	
work under Rev. G. T. Washburn, Madura,	11 00
NEW HAMPSHIRE.—Derry, 1st Cong. Sab. sch.,	
14; Epping, a class of girls in Cong. Sab.	
sch., 1; Sanbornton, Cong. Sab. sch., 26; Tilton,	
Cong. Sab. sch. 10,	51 00
VERMONT.—Irassburg, Cong. Sab. sch., 20;	
Royalton, Cong. Sab. sch., for Turkey, 21;	
St. Johnsbury, Friend of missions for Kioto	
Training-school, 25; Windsor, Cong. Sab.	
sch., for school at Arabkir, Turkey, 19.87,	85 87
MASSACHUSETTS.—Barre, Evang. Cong. Sab.	
sch., 15.18; Boston, Immanuel Sab. sch.,	
9.79; Cambridgeport, Little Pilgrim Miss.	
Soc., 10; Easthampton, Payson Sab. sch., for	
Boys' School, Cesarea, 50; New Bedford,	
Bible sch. of Triu. ch., 7.10; West Spring-	
field, 1st Cong. Sab. sch., 2,	94 07
CONNECTICUT.—Bridgeport, 2d Cong. Sab.	
sch., for Kioto Training-sch., 31.36; South-	
port, Cong. Sab. sch., 7,	38 36
NEW YORK.—Amsterdam, Pres. ch., Ladies'	
Miss. Asso'n, 163.22; do., Infant sch., 15;	
178.22 for Tung-cho; New York, "A," for	
boy in Rev. L. D. Chapin's school, China, 50;	
Richford, Cong. Sab. sch., 3.35; Sherburne,	
Cong. Sab. sch., 27.81,	259 38
NEW JERSEY.—Montclair, 1st Cong. Sab. sch.	50 00
ALABAMA.—Marion, Juvenile Miss. Soc., for	
Africa,	2 00
MISSOURI.—Kansas City, Clyde Sab. sch.,	4 50
WISCONSIN.—Ripon, Boys' Miss. Soc., for	
Kioto Training-school, 35; Watertown, Cong.	
Sab. sch., for boy in Mardin, 7.50,	42 50
IOWA.—Cherokee, Cong. Sab. sch.	2 80
MINNESOTA.—Appleton, Cong. Sab. sch.	3 50
NEBRASKA.—Spring Rancho, Cong. Sab. sch.	4 00
CANADA.—Montreal, Tanneries Sab. sch.	20 00
	668 98

Donations received in June,	27,871 15
Special Offerings " "	252 50—28,123 65
Legacies " "	6,225 45

34,349 10

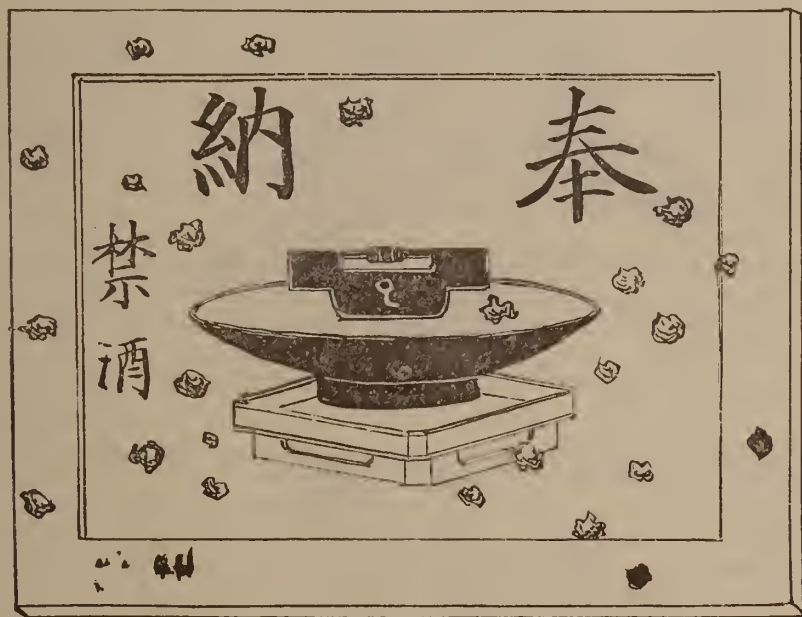
Total from September 1, 1882, to June
30, 1883: Donations, \$296,133.31;
Legacies, \$92,369.94—\$388,503.25.

FOR YOUNG PEOPLE.

YEMA.

BY REV. J. H. DE FOREST, OSAKA, JAPAN.

MUCH has been written about the temples of Japan — their idols great and small; their sweet-toned bells; their jolly priests, and their ways of worship. But even the best books tell us very little about the *Yema*, or sacred pictures, that hang in the temple galleries. I have spent hours again and again in studying these paintings, and in learning the meanings of them from the chatty worshipers. And since they have given me so much pleasure, as well as



A TEMPERANCE PLEDGE.

insight into the Japanese character, I gladly turn showman for a few moments, and exhibit some pictures that were copied for me by Mr. Yonedzu, a Christian, whose sketches have before appeared in the *Herald*.

The first one is a *sake-cup* on a little tray. Right over the cup is a Japanese padlock, locked tight, and the key thrown away. The two large Chinese characters over the cup mean, *Respectfully offered*. You see these characters on all the temple pictures. At the left of the cup are two more characters

meaning, *Sworn off from sake*. Here then was a poor fellow whose love of strong drink was conquering him. He had tried and tried to be moderate, or to be a total abstainer; but he found himself weak, unable to break the habit. He knew, as every drunkard everywhere knows, that he must have help, or miserably perish. So he went to the temple of his god and publicly offered this temperance pledge. This is his prayer for Divine help.

Now foreigners who visit Japan, of course visit the temples. They see such pictures as this but they cannot interpret them. Then some of them write home that drunkenness is unseen, almost unknown, in Japan! Well, look at this picture again, and notice the spots all over it. You have heard that the Japanese have paper prayers that they chew and throw at their gods. Not only their gods, but these votive pictures also are often covered with these spit-ball prayers. Among the pilgrims to this temple are those who seeing this locked *sake*-cup have said, "Ah, this is just what I need." And

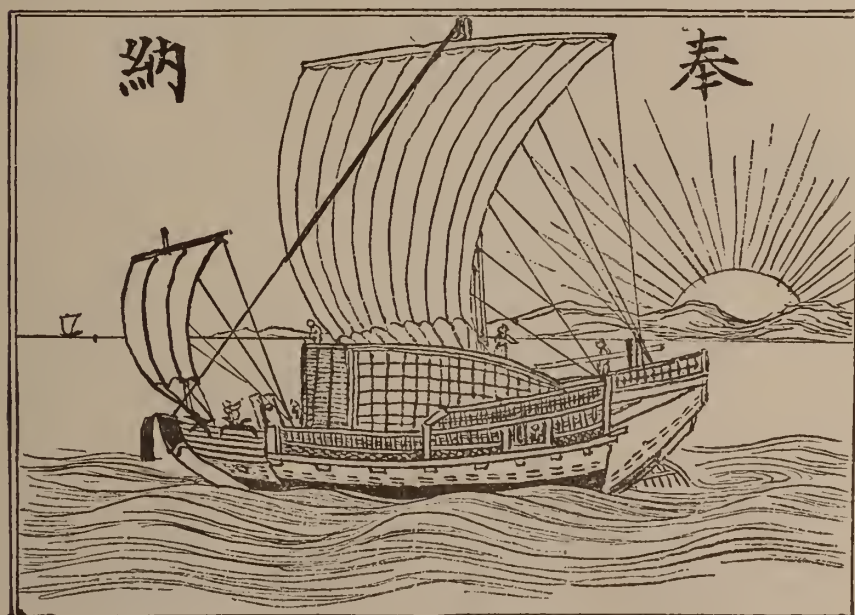


THE GAMBLER'S REFORMATION.

so dozens of them have thrown their soft, moist prayers into it, and asked for like strength from above. A friend whom I took to the temple expressly to see this picture was so taken with the story that, though its original value is not over ten or fifteen cents, he tried to buy it of the priests with the generous offer of \$25. But it hangs there yet.

The picture above is of a man on his knees, breaking to pieces some dice. He is a gambler. He has been drawn gradually into the fascinating game, until at last, reckless in his plays, he has lost everything. He comes to himself and sees that he must give up at once this cursed habit, and, to make it sure, he offers this picture of himself to his god. In the original picture his wife and child stand behind him, adding their prayers to his that the god will hear his vow

Sometimes in these votive pictures of reformation there is a sly reservation written on one side, *Good for five years*. And I have been told that while the memory of former suffering is keen, and the superstitious fear remains, the vow will be kept. But as the old desire grows stronger with continual



A SAILOR'S THANK-OFFERING.

temptations, the reformed man will sometimes say, "I've kept my vow a year: four years are left. That will make eight years of days, and leave me the nights for drinking and gambling."

We come next to two pictures of thanksgiving. A sailor has had a prosperous voyage. The Rising Sun has daily greeted him, and favoring breezes have filled his sails. He thinks it a duty and privilege to acknowledge the favor of his god with this picture of his junk. There are thousands of these hung in the temples of Japan.

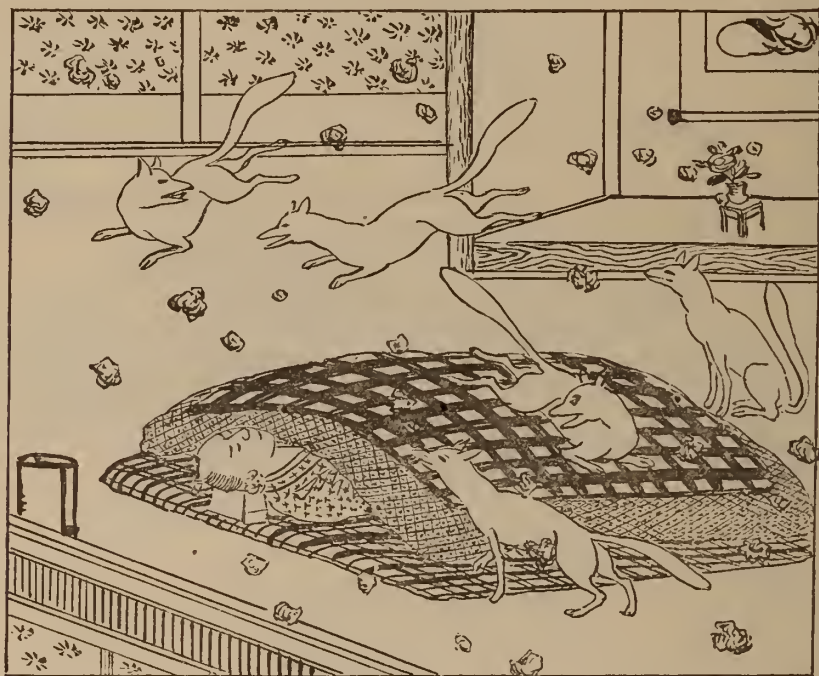
We reserve this wife for the last of this grateful group. Both she and her husband have suffered terribly from toothache. The softest food made them jump with pain. But, thanks to their gods, they have



THE RESTORED TEETH.

not only recovered, but are so strong in their mouths that they can hold between the teeth, without a pang, a four-pronged anchor of a Japanese junk. Why the husband has painted only his wife with this trial in her mouth we cannot tell.

Last of all comes a picture of a dream. This hard-working farmer lies sleeping under his heavy comfortable, with his head on his wooden pillow. In his dream he sees these frisky foxes jumping joyfully across his bed and through the air — their tails out straight and their mouths splitting with fox-laughter. When the farmer wakes up he too will laugh, for the fox is the messenger of the



THE FARMER'S DREAM.

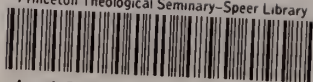
god of rice, and to see a messenger of any of the gods is a sign of good luck. There are cart-loads of such pictures in these temples — dreamers with monstrous snakes crawling around them, dreamers with poisonous centipedes in their bosoms! Then instead of waking thankful that it wasn't true, as we should, they awake glad to have been honored with a dream of the messengers of the gods. Here are some more of those spit-ball prayers, which I never see without thinking that if it had been the style to worship that way when I was a boy, and the district school-teacher had been the god, I should have—well, never mind. And I think, too, that these dreamers of beasts and reptiles are waking up out of this nonsense of ages. They are already beginning to laugh at themselves. And when they once use the reason God has given them, their repentance, their gratitude, and their desires will find a truer and nobler expression than by *Yema*.

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